Volume II Number 3

THE CROZER QUARTERLY

JULY, 1925

ISSUED BY THE

Faculty of Crozer Theological Seminary

EDWARD B. POLLARD, *Managing Editor*
RITTENHOUSE NEISSER, *Business Manager*

CONTENTS

PAGE

THE APOCALYPSE: AN APPRECIATION. Henry J. Cadbury 259
THE EARLIEST PICTURE OF JESUS THE CHRIST. Charles B. Williams 265
EBENEZER DODGE—PIONEER IN EXPERIENTIAL THEOLOGY. Charles H. Dodd 277
WISDOM IN EVANGELISM. Alvah S. Hobart 300
THE WAY OUT. Harold C. Phillips 311
ARCHÆOLOGICAL AND CRITICAL NOTES 328
RHETORICAL WORD-PLAY IN MOFFATT'S OLD TESTAMENT. E. B. Pollard 331
NOTES AND CURRENT DISCUSSIONS
NEW VERSIONS. E. B. Pollard 338
THEOLOGICAL EDUCATION IN AMERICA 342
WHO'S WHO IN THIS ISSUE 343
BOOK REVIEWS 345

Printed for CROZER THEOLOGICAL SEMINARY *By*

THE JUDSON PRESS, PHILADELPHIA

Price, 40 cents. Annual Subscription, $1.50, post free

THE CROZER QUARTERLY

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

Copyright, April, 1925, by Crozer Theological Seminary.

Vol. II JULY, 1925 No. 3

THE APOCALYPSE: AN APPRECIATION

Professor HENRY J. CADBURY

Harvard University

THE book of Revelation is probably the least read book of the New Testament. It is certainly the least understood. In spite of the command of the angel not to seal the book, much of its meaning the author has effectually concealed. Nearly every year some ambitious detective declares that he has found its secret, but the result is only an ever-increasing pile of useless books filled with the most fantastic interpretations. With Daniel and the plays of Shakespeare it forms the richest field for the ingenuity of cryptogram specialists. But it is also the inexhaustible mine for fortune-tellers, religious cranks, and the modern false prophets of all schools.

An appreciation of the book must not be blind to these difficulties. It must be a candid estimate of its worth. The excesses of others will only arm the critic with caution.

But an appreciation of the book is certainly desirable. If it has a value, certainly that value should be known. No one who claims that he has solved all its puzzles is likely to be a just reviewer. It must be weighed as it is with all its perplexities. Every age must assess it freshly for itself. The

judgment of the past will not satisfy the standards of the present. Besides, modern scholars have thrown much light on its difficulties. They do not answer all questions, but they have shown why those questions arise. And it is worth much to know why the difficulties cannot be solved.

To recount all the limitations of the book is not the part of an appreciation, but it is well at least to recognize them. Obscurity is doubtless chief among them. We today have not the angel as our personal conductor through the amazing scenes of this dream, and we frankly confess that we do not understand it. But we must remember that while doubtless many of the obscurities were not obscurities to the ancient reader, much of the picture is merely ornamental, stage-setting, of no secret meaning.

In our eyes the fantastic imagery is another real defect of the book. We can see only the incongruity of the jumbled figures. Actually to visualize the picture of Christ in chapter one would strain our artistic sensibilities to the utmost. The New Jerusalem *in its literal measurements* would be a physical monstrosity. It makes us smile to think of a real lamb seated on a throne, or of four and twenty elders falling down, with harps in one hand and bowls full of liquid in the other.

Even the tone of the book is not to modern tastes. Much of it seems horrible, blood-curdling, and cruel. Though it claims Jesus as its author and calls him a lamb, it makes the lamb a shepherd who rules with a rod of iron. There is little of the spirit of the meek and lowly Jesus in it. His message is here not peace, but a sword. The word gospel, or good news, is used but once in the book, and then only as a sign of judgment. In its place are fire, brimstone, wrath, anguish, tribulation, torture, and woe upon woe. Coming from a martyr age it reflects the spirit of all martyr writers, from the age of the Maccabees to Lactantius—the gleeful triumph over the downfall of the oppressors, the harrowing descriptions of " the deaths of the persecutors." The motives of selfish hope and

fear are especially appealed to, as indeed is the case with all apocalyptic writers.

Probably some answer could be made to each of these objections, but apology is not our purpose. There are more positive grounds for an appreciation of the book.

Revelation is a valuable monument of early Christian history. It comes from that obscurest of all the ages of the church, when any rays of light, no matter how indirect, are of great value for reconstructing the progress of Christianity. It reflects some of the changes of the transition period from the primitive to the Old Catholic Church. For example, in politics it has already forsaken Paul's views about Church and State. The governor is no longer "a minister of God for good," but an ally of the beast, the harlot, and the false prophet. Christian martyrdom has begun. The government has declared war against "the saints." In Revelation the Christian church, in the name of the forces of God, issues its ultimatum against the government.

Revelation also gives some light on the inner condition of the post-apostolic church. The letters to the seven cities are directed to the definite conditions of the times. If they speak as well to our condition, it is only because history repeats itself and moral principles are changeless. In their original setting they reflect the decay of faith, the losing of the first enthusiasm of the writer's day. Heresies of belief and practise are hinted at. The worship of angels is twice distinctly forbidden. The hope of the second coming still burns brightly. "Behold he cometh," and "the time is at hand." The scoffers of Second Peter 3 have not yet appeared.

The book of Revelation is of extreme literary interest. It is a rare survivor of a species of writing now extinct—the apocalypse. This was originally a Jewish specialty descended from the equally Jewish literary genre of prophecy. The wealth of Jewish features in Revelation show how fully Christian writers followed Jewish models as well as Jewish

thought. The great variety of its material shows the wide range of hopes of the future that had already been handed down from generation to generation until their form was fairly well fixed. And the free method of using them is a valuable study in authorship. Here perhaps conscious literary aims first express themselves in Christian writing. The Gospels and Epistles are rather unstudied compositions, more or less spontaneous and natural. Revelation, on the other hand, in form is highly artificial. In spite of its setting as a vision it is a bit of fully conscious workmanship. The form is the thing, the scheme, the arrangement, the pictures. The Greek, to be sure, is not the most grammatical, nor the art very artistic according to our notions of literary art, but the author had his own standards and his own aims.

Of course there must be many unconscious features in the author's style. Probably his use of the Old Testament is one of these exceptions. He uses it very extensively and yet very freely, a word or a phrase or a whole sentence from the Greek Bible coming in here and there, on an average once to every other verse. He seems to quote unconsciously, like some modern ministers who are simply steeped in Scripture language.

The hymns are another interesting feature—those poetic fragments mostly of divine adoration, that are found in several chapters. They do not seem to be one of the standard features of apocalypse but a unique addition by our author. They reflect the early stages of Christian poetry and hymn-writing.

But Revelation has more than an antiquarian interest. It is of value for the spiritual life. There are many, to be sure, who doubt or deny this. In the early church and again in the Reformation men rejected it from the New Testament. They denied its inspiration; they refused its authority. It did not seem to edify but only to lead to extravagance and fanaticism. Silent neglect has condemned the book more loudly than outspoken attack.

We today are in a position but faintly to realize the value of the book to its original readers. They saw much in it that is now veiled to our eyes. But it was a word of cheer to the persecuted, a far-sighted and confident epistle of optimism, but withal full of warning and advice.

Its permanent value is in many respects the same. It at once lifts us from the restricted and local matters of religion. It removes us from the limitations of space and time. It transports us to a mountaintop for a view of all the kingdoms of the world. Its temporal horizon stretches from the " foundation of the world " to " the ages of the ages." Such a perspective is in itself useful. It raises men above themselves and makes them " see life whole." It is not a book of personal religion, it is not concerned with the individual. Its scope is universal, and forever it calls us to look at things on the grand scale, *sub specie æternitatis,* in the light of eternity.

The panorama of history which it unfolds is an assuring one. Its scenes are mostly dark, but when viewed in relation to the whole, they do not discourage. The author is inspired with the poet's confidence that " through the ages an increasing purpose runs." The forces of right are sure to prevail. Promises of success are made without fear or stint—and just on the basis of all that seems so unpropitious in the present. It is true that the ostensible basis of this hope is a rather mechanical theory of history and a very frail fabric of traditional expectation, but the real basis is the basis of all true optimism—*a confidence in the God who rules the world,* his character and his relation to men. The signs that prophets today see in heaven are not cubist tableaux of half-digested Jewish lore, but the evidences of life and religious experience; yet all the devout of all time join in the testimony, " Just and true are all thy ways, O thou King of the ages."

The book is also a masterpiece of religious emotion. Personal appeal may be lacking, but the author is far more than a passive spectator. " Then I wept," he says, " because no

one was able to take the book or to open the seals thereof." It is true that much of its appeal is lost to us because its language-forms are uncongenial to our tastes; yet in the songs of praise and in the picture of the heavenly Jerusalem the depth or spiritual feeling cannot fail to be realized. It is probably just as well that there is such an abundance of figure, for literal description would have killed the emotion. As it is, the writer's passion becomes contagious because of its very intangibility.

Even the peculiarities of the book have their religious worth today. Accepted within the Christian's Bible, yet differing from the other parts, Revelation is a standing protest against the narrower views of religion. The very Oriental vagueness is a protest against the extreme practical standards of our own time and people. When Christian missions have circled the world and brought Christianity round again to its home in the East, who can tell but that the Oriental mind may find in the mystical books that bear the name of John the most congenial and attractive phase of Christianity.

Revelation is also a sample of direct Christian prophecy. It remains a living witness to the principle of continued inspiration, a protest against the crystallized church of the later centuries that maintains that Christian prophecy is now extinct. Furthermore, the author of the vision is a layman. Here again the book checks ecclesiastical tendencies. The author has little interest in the institutions of religion. He is not a theologian or a priest. Pure abstractions do not appeal to him. He writes as an average Christian, and yet he quietly assumes that as such he may be quite as inspired as apostles and Old Testament prophets. Not only is divine inspiration not extinct, but it can flourish in the speech and writings of the common layman.

THE EARLIEST PICTURE OF JESUS THE CHRIST

Professor CHARLES B. WILLIAMS
Mercer University, Macon, Ga.

In this article we are to study the origin of the evolution of Christology in the New Testament. We find the starting-point of the christological development in the document called the Logia by Papias [1] which was relegated to the waste-basket after it had been incorporated into Mark, Matthew, and Luke. The Logia was only a fragmentary document, while the Synoptic Gospels were early recognized as valuable records of the life and teachings of Jesus; yea, as authoritative Scripture.[2]

1. *The Earliest Christian Document.* Although Wellhausen [3] and Jülicher [4] place Q later than Mark, the former actually predicating Mark as a source of Q, most scholars, liberal and conservative, think of the Logia, or Q, as the earliest Christian document. Ramsay [5] and Salmon [6] think it was written during the lifetime of Jesus; that is, before 29 or 30. Robertson [7] is inclined to this very early date. Harnack,[8] in his scholarly and valuable literary effort to reproduce the Logia, is of the same opinion, especially as to the "source" of Q which the compiler of Q used.[9] Bacon [10] and Streeter [11] likewise place Q before Mark, the latter at least "twenty years."

2. *The Content of the Logia.* Since the document is not extant and its reproduction is colored by the subjective views

[1] HE. III. 39.
[2] Cf. Westcott, "Hist. of the Canon of N. T.," 1896; Souter, "Text and Canon of N. T.," 1913; von Soden, *Urchr. Litt.*, 1905.
[3] *Einl. in d. drei Evangelien*, 1905.
[4] *Einl.* 1906.
[5] *Expositor*, May, 1907.
[6] "Human Element in the Gospels," p. 274.
[7] "The Christ of the Logia," 1924, p. 18.
[8] "The Sayings of Jesus," 1909.
[9] Ib. 241, 243f.
[10] *Hibbert Journal, Supplement*, 1909, p. 216.
[11] "Oxford Studies in Syn. Prob.," 1911, p. 185, 219ff. Cf. J. J. Fowler, art. "Paul, Q, and the Jerusalem Church," *Journal of Biblical Literature*, Pts. I and II, 1924, pp. 9ff., for a somewhat later date, but "certainly before the outbreak of the war in 66."

of critics, it is impossible to present a fixed document with hard and fast limits. Moffatt [12] tabulates the contents of Q as reproduced by sixteen New Testament scholars,[13] but no two of them are in exact accord in all details. There is a practical agreement that Q includes passages not in Mark which are common to Matthew and Luke.[14] Most scholars agree that it includes a few events in addition to sayings of Jesus.[15]

For our study of the Christ-picture in the Logia, we may include, with reasonable certainty, the following sections in Matthew (with parallels in Luke): (1) The preaching of the Baptist;[16] (2) the baptism and temptation of Jesus;[17] (3) the beatitudes and other principles of the ideal life or reign of God in and among men;[18] (4) the centurion's faith and the terms of discipleship;[19] (5) announcing the good news of the Kingdom;[20] (6) the Son revealing the Father;[21] (7) Jesus answering the calumnies of the Pharisees;[22] (8) parables of the kingdom;[23] (9) humility and forgiveness in the members of the Kingdom;[24] (10) denunciation of hypocrisy and the spirit of legalism;[25] (11) the coming of the King;[26] (12) possibly though not probably a few sayings on the death and resurrection of Jesus.

As to section (1), half of the sixteen scholars named above include it.[27] As to (2), nearly all include it.[28] As to

[12] "Introduction to the Literature of the N. T.," 1911, pp. 197-202.

[13] Reville, Barnes, Burton, Wernle, von Soden, Stanton, Barth, Allen, O. Holtzmann, Harnack, Wellhausen, Roehrich, Wendt, Hawkins, B. and J. Weiss.

[14] Cf. Harnack, "Sayings of Jesus," p. XIV.

[15] Cf. Allen, ICC, "Oxford Studies," pp. 235ff.

[16] 3 : 7-12.

[17] 3 : 14 to 4 : 11.

[18] 5 : 3 to 7 : 27. (Excepting comments and connections by author.)

[19] 8 : 5-10, 13, 19-22.

[20] 9 : 37 to 10 : 42.

[21] 11 : 25-30.

[22] 12 : 25-45.

[23] Chs. 13, 22.

[24] Ch. 18.

[25] Ch. 23.

[26] Chs. 24 and 25. Of course, there are some additions in all these chapters by the author of the Gospel.

[27] Wernle, Stanton, Barth, Holtzmann, Harnack, Wellhausen, include it.

[28] Reville, Barnes, von Soden, Allen do not, and Harnack hesitates.

(3)–(5), practically all include them; most include (6);[29] most include (8) and (10);[30] almost all assent to (9) and (11); none of the sixteen include (12);[31] but all think the primitive Christian document closed with more or less reference to the last times and the last things.

3. *The Earliest Picture of Jesus the Christ.* This is admitted by nearly all the critics. Harnack speaks of the Christ-picture in Q as a "historical fact."[32] Bacon[33] thinks it is our only refuge for finding the original Jesus, since the Markan, Matthean, and Lukan Christs are colored with "Paulinism." Robertson[34] agrees that Q presents the earliest picture of Christ. So do Ramsay, Salmon, Streeter, Allen,[35] and Garvis.[36]

(1) *Q Not Influenced by Paul.* Whatever the extreme liberals may say[37] about the presence of Paulinism in the Gospel of Mark, it is impossible to predicate a particle of Paulinism in Q. This earliest Christian document was likely composed before the conversion of Paul; if not, long before his influence could have been felt on the early Christology.[38] Harnack[39] writes, "The influence of 'Paulinism,' which is so strong in St. Mark, is entirely wanting."

(2) *Q Apostolic in Authorship.* Bacon correctly asserts,[40] "That earliest element of the Synoptic tradition, Q, is the one source generally acknowledged by both the most ancient and the most modern inquiry to be truly apostolic in authorship and historical in intuition."[41]

[29] But not Burton in toto.
[30] Harnack used much of both; Wendt not much of either.
[31] But Streeter, "Oxford Studies," 185ff., thinks it possible, so does Bacon, *Hib. Jour. Sup.* 1909, 216; Robertson, ibid., p. 24, thinks it probable.
[32] Ibid. p. 227; on the other hand, cf. Pfleiderer, *Das Christus-bild. d. Urchr. Glaubens,* 1903, s. 40f; "The Early Christian Conception of Christ," 1905, p. 10; *Urchristentum,* zw. Aufl. 1902, s. 31, who contends that "the original historical picture of Jesus is unattainable."
[33] *Hib. Jour. Sup.* 1909, pp. 214ff.
[34] "The Christ of the Logia," pp. 18, 37, etc.
[35] Cf. titles above for these four.
[36] "Apologetics," pp. 100ff.
[37] Schmiedel, Neumann, Wrede, Wendling, J. Weiss, Lagrange, Bacon, and others.
[38] So Bacon, ibid. above, admits; however, Piepenbring, *Jesus Historique,* 1909, pp. 15-71, thinks not only Mark, but even Q is "influenced by Pauline Theology."
[39] Ibid., p. 248.
[40] Ibid., p. 216.
[41] Cf. also Peake, "A Critical Introduction," etc., p. 122; Moffatt, ibid., p. 203; Harnack, ibid., p. XIV, calls it "relatively original."

(3) *Sources of Q.* If Matthew the Apostle, as is almost universally admitted, composed the Logia, he was himself an eye-and-ear-witness to most of the sayings and events recorded therein. For the early material dealing with the period prior to his apostolic appointment (the preaching of the Baptist and the baptism and temptation of Jesus) he could easily have received it from reliable eye-and-ear-witnesses. So the picture we have of Jesus in Q is a direct and primitive picture of the historical Jesus as he impressed himself upon Matthew and other trusting, trustworthy companions. No "theologizing" or "dogmatizing" had, as yet, set in. Q is the "original" picture of the historical Jesus. As Robertson puts it:[42] "It is certain that in Q we have the earliest picture of Jesus that has been preserved to us."

4. *The Main Features of the Picture.* This original picture of the historical Jesus has few and simple features.

(1) Jesus the Son of Man. In the above included sections of Matthew and Luke this title, applied by Jesus to Himself, but never by others, occurs sixteen times, four[43] in connection with the picture of his humiliation and twelve[44] in scenes of his eschatological glory and power.

Surely the title presents him as an actual man. Yet, there are few touches of his actual humanity in Q. The theory of Lietzmann,[45] N. Schmidt,[46] and Wellhausen,[47] that the term is equivalent to "man," finds little proof in Q. However, he is poor like most men and has not where to lay his head.[48] He wonders at great faith and is limited in his knowledge of the future.[49]

[42] Ibid., p. 40.

[43] 8 : 20; 12 : 40; 13 : 37; 18 : 11.

[44] 10 : 23; 12 : 32; 13 : 4; 24 : 27, 30, 31, 36, 37, 39, 44; 25 : 31, 64.

[45] *Der Menschensohn,* 1896.

[46] "The Prophet of Nazareth," 1905.

[47] *Einl.,* 1905; cf. art. "Son of Man" by Stalker, "Int. St. Bib. Enc." Cf. Jackson and Lake, "Beginnings of Christianity," Pt. I, vol. I, 374ff., who say the title refers to Jesus "as a man, to his Parousia, and his Passion," but think the New Testament use is largely due to the later interpretation of the disciples.

[48] 8 : 20.

[49] 8 : 10; 24 : 36.

It presents him as the ideal or representative man. This meaning of the term is not as prominent in Q as in Mark, but is implied in his career of healing the sick and cleansing the lepers,[50] as also in the high ethical standard set by him in the Sermon on the Mount, which he first lives, then preaches.[51]

Is the title Messianic? Harnack [52] and Robertson [53] positively assert that Jesus used the term in the messianic sense. "In Q this term can mean nothing else than the Messiah." [54] Not all modern scholars accept the term as a self-designation of Jesus, or as a messianic title, but the great majority do.[55] If the title was used by Jesus and not invented later by the evangelists and put on his lips; if it was intended by Jesus to express his own messianic consciousness but to veil it to the crowds clamoring for a political messiah, none could be better situated than Matthew to know it.

(2) THE SON OF GOD. There are only three sections in which the title occurs, in the baptism and temptation of Jesus, and in the "Johannine" passage,[56] called by Hase an "aerolite from the Johannine heaven."

Before inquiring what the title means in Q, let us give the historical résumé of the use of the term.[57] In the Old and New Testament and in the Græco-Roman world the term was used to designate (a) the angels;[58] (b) Israel as the object of Jehovah's special love (Exod. 4 : 22, Hosea 13 : 1); (c) the theo-

[50] Matthew 11 : 4; Luke 7 : 22.

[51] Cf. esp. the Golden Rule, Matthew 7 : 12=Luke 6 : 36.

[52] Ibid., p. 238.

[53] Ibid., p. 32.

[54] Ibid., p. 238.

[55] Most exegetes, Meyer, Matthew, Mark; Bruce, EGT.; Gould, ICC; Plummer, Matthew; Robertson, Matthew in BHS; McNeile, Matthew; Swete, Mark; most writers of N. T. Th., Holtzmann, Beyschlag, Weiss, Bovon, Stevens, Sheldon, Weinel, Feine, Moffatt, "Theology of the Gospels."

[56] Matthew 11 : 27=Luke 10 : 22; for recent views, cf. Vannutelli, *Il Figlio dell' Uomo*, etc.; Peake, "The Messiah and the Son of Man," the former denying (following Wrede and Wellhausen), the latter asserting the messianic significance of the title. Cf. also Scott, "The Kingdom and the Messiah," ch. VI, who thinks it messianic.

[57] See Schurer, "Hist. of the Jewish People," ib., 140ff.; Charles, "Eschatology, Hebrew, Jewish, and Christian," 1913; Bousset, "Jesus," 1906; Sanday, art. Son of God, HDB; Stalker, art. Son of God, "Int. St. Bib. Enc."

[58] Job 1 : 6; 2 : 1; 38 : 7.

cratic King;[59] (d) the Messiah as an object of Divine love and with a Divine appointment to a superhuman task;[60] (e) Adam as a special creation of God;[61] (f) by Græco-Roman writers to denote any extraordinary hero, warrior, or king, as Marduk, Alexander, Augustus, et al.;[62] (g) a little later by Paul and the author of Hebrews to designate Christians;[63] (h) by Q, Mark, Matthew, Luke, Paul, Hebrews, and John as a christological title of Jesus.

We now proceed to study the term in Q. What was the Father's voice out of the heavens supposed to say to Jesus, when, at His baptism, it uttered those cheering, reassuring words, "This is my Beloved Son in whom I am well pleased"?[64] Although Harnack seeks to depreciate Q's picture of the "Personality of our Lord," by supposing there must be an "original Q," "the source" from which the compiler of Q derived his picture of Christ, yet he emphatically asserts,[65]

> The "christology" of the source, as the compiler understood it, presents a simple and consistent picture. The compiler of Q could not imagine otherwise than that Jesus was the Messiah, consecrated as Son of God at the baptism.

But in what sense did Q think the Father's voice at the baptism was marking him off as Son of God? Let Harnack speak again:[66]

> Q probably proceeded to narrate the baptism of our Lord, together with the descent of the Spirit and the voice from heaven, by which he was marked off as Son of God (the Messiah) in the sense of Ps. II. 7.

That is, according to Harnack, the voice from heaven designates Jesus Son of God only in the strictly messianic sense.

[59] Ps. 2 : 7.
[60] Enoch 105 : 2; 4 Es. 7 : 28, 29; Ps. Sol. 17 : 26, though the term is not used, clearly reflects Ps. 2 : 7.
[61] Luke 2 : 38.
[62] Cf. Pfleiderer, "Early Chr. Conception of Christ," pp. 33ff. Cf. Deissmann, "Bib. Studies," p. 131, for use of υἱὸς θεοῦ in an inscription of Cos and in a Fayum Papyrus as a title of Augustus.
[63] Rom. 8 : 14; Heb. 2 : 10.
[64] Matt. 3 : 17=Luke 3 : 22.
[65] Ib., p. 243f.
[66] Ib., p. 235.

This is my Beloved Messiah, and I am well pleased with this act of consecration to the holy office to which I have appointed him.[67]

On the other hand, many writers of New Testament Theology[68] and most of the exegetes,[69] think the term here, as elsewhere in the Synoptic Gospels, emphasizes the "personal relationship" between the Father and the Son. For three reasons we are inclined to take a mediating view, namely, that the term emphasizes above all else the messianic relation of Jesus to the Father, but at the same time *implies* the "personal" relation of the Messiah to the Father. Our reasons for regarding the messianic significance of the term at the baptism as primary and the "personal relationship" an implication, are historical in character: (a) Because of its general theocratic, and messianic significance in Jewish literature; (b) because the context, the baptism and temptation of Jesus, is dealing primarily with the dedication of Jesus and his preparation for the messianic office; (c) but especially because the early disciples were slow to understand the person of Jesus,[70] and because scarcely any "theologizing" about his person was practised prior to Paul's great epistles.[71]

The same conclusion is the natural one when, in the temptations, the devil says to Jesus, "If thou art the Son of God."[72] In Q itself, it is likely that the temptation account followed closely upon the account of the baptism of Jesus. The voice from heaven had just assured Jesus, while dedicating himself to the superhuman task of the Messiah, that he is the Messiah, and that the heavenly Father, who appointed him to this posi-

[67] So agree Bousset, J. Weiss, Wrede, Allen, ICC, et al.; cf. esp. Jackson and Lake, ib., I, I, 395, for view not much in advance of its messianic significance.

[68] Wendt, Weiss, Stevens, Sheldon, Estes, Gould, Adeney.

[69] Broadus, Meyer, Bruce (EGT); McNeile, Robertson, Com. and "The Christ of the Logia," pp. 28ff.; Plummer, et al.

[70] Cf. Mark 8 : 31, "Thou art the Christ"; no hint at a "unique sonship," as shown by Luke's parallel, 9 : 20, which proves that in Matthew the title, "the Son of the living God," is primarily messianic in meaning. Cf. Acts 1 to 12, for the absence of the title to express the faith of the early church.

[71] Written about 55-58—at least 15 to 20 years after Q.

[72] Cf. Robertson, "Gram. of the Grk., N. T.," pp. 915, 781, for correct emphasis (by use of indicative) on the devil's recognition of the "*fact*" of Jesus' sonship; also "The Christ of the Logia," p. 29.

tion, endorses and smiles upon this act. Immediately the devil subjects him to the most acute tests of his messianic consciousness, purpose, and methods. Jesus is tempted to use his messianic power for his own comfort, to make a spectacular display of that power, and thus presume on the protecting care of the Father, and to take the " short-cut " to the messianic throne. The devil cared nothing for the unique personal relation of Christ to God, but he was anxious about this cheering approval from the Father, especially about what Jesus might do with his messianic power, and about the methods to be adopted by him to realize his messianic dream.[73]

But the christological gem of Q, a classic in New Testament Christology, is the statement of Matthew 11 : 27 (parallel, Luke 10 : 22). Harnack undoubtedly understates the meaning of the language when he writes:[74]

He says nothing about an " eternal " relationship between the Father and the Son, but simply expresses an historical fact. . . It forms the climax of our Lord's self-revelation, and yet it does not assert more than that he had been permitted to bring to the simple ones the knowledge of God.

Bacon stresses the " ethical sense " of the term.[75]

Jesus felt himself to be the Son of God only as he felt himself to be the Leader and Champion of his disciples who in an ethical sense are themselves sons of God.

Robertson,[76] on the other hand, does not seek to show in what sense the term Son is used in this " Johannine passage," but merely asserts, as to Harnack's interpretation,

This is a rather easy way to empty language of its obvious meaning. The fact that Jesus claimed to be the Son of God and is so called in Q is beyond dispute.

[73] For moderately liberal views of the term, cf. O. Holtzmann, *Leben Jesu*, 1901; Bruce, EGT; Allen, ICC; Burton and Mathews, " Life of Jesus," p. 29f. For ultra-conservative views of the term as used by the devil, cf. Plummer, McNeile, Robertson, Coms. on Matthew; Stalker, art. Son of God, " Int. Stan. Bib. Enc."; Edersheim, " Life and Times of Jesus," I.

[74] Ibid., 219.

[75] Jesus the Son of God, p. 28f.

[76] Ibid., p. 31.

But what is the "obvious meaning"? Harnack undertook to tell us but, possibly, "emptied the language"; Robertson, however, seeks not to explain but speaks of "the implication of the deity of the Son." The following observations are self-evident:

a. Jesus claims an unique, yea, complete,[77] knowledge of the Father, which implies but does not assert, an unique relationship to the Father. Jesus is not "theologizing" but declaring a "historical fact." Yet, the "implication" is evident, that he is claiming an extraordinary knowledge on the ground of an unique relation.[78]

b. The Son, because of his complete knowledge of the Father, is divinely appointed to make the Father "known to whomsoever he wills." He has an authority that is grounded in knowledge. His messianic station is not arbitrary or honorary but is in harmony with historical facts; yea, with the Son's personal extraordinary knowledge of the Father.

c. On this personal knowledge of God and its logical sequence, authority to reveal the Father, Jesus claims the right to summon men, who need to know God's love and care and forgiveness, to matriculate in His school. "Take my yoke and learn of me."[79]

d. This class in Q may easily, as claimed by Feine,[80] furnish the stepping-stone from Jesus to Paul. Although neither Jesus nor the writer of Q is "theologizing" about the person of the Son,[81] incidentally there falls from the lips of Jesus a statement which expresses his filial consciousness, and the writer of Q has put it on record in the morning twilight of Christian literature long before Paul, or any other Christol-

[77] Greek, ἐπιγινώσκει.

[78] So Meyer, Com. ad. loc.; also Bruce, Plummer, McNeile, Robertson, et al.

[79] For the school idea in the term "yoke" cf. Broadus, Meyer, Allen, Robertson (com.); also the author's "Function of Teaching in Christianity," 1913, chap. I. For the inclusion of ver. 28-30 in Q the critics are not unanimous. Cf. Moffatt, 197ff.

[80] *Theologie des Neues Testament,* 1910, s. 48ff.

[81] Of course, Schumacher has overstated it when he speaks, in his *Die Selbstoffenbarung Jesu bei Mat.,* 11 : 27, 1912, s. 134, 141, of "metaphysical fellowship of Being," and "the essence of the Father and the Son is the same."

ogy makers, could possibly have tampered with it, to any degree whatsoever.

(3) Jesus the Messiah. The title Son of man meant more than Messiah. So did the title Son of God; but both titles as they occur in Q emphatically point out Jesus as the Messiah, each emphasizing certain traits of the messianic character. But Jesus, although only seldom in Q called the Christ or Christ,[82] in every title and reference is presented as the Messiah.

a. The Teaching Messiah. The fact that this earliest Christian document is called Logia (sayings) emphasizes the prophetic character of the Christ of Q. He is the "sayer," the teacher. He gave to the world the Beatitudes [83] and the Golden Rule,[84] the Sermon on the Mount [85] and the Sermon in the Plain, the parables of the Kingdom [86] and the principles of fellowship among the members of the Kingdom,[87] the denunciation of hypocrisy and the announcement of the judgment.[88] He taught with a consummate certainty and a Divine authority. "It hath been said by them of old time . . . but *I* say unto you." [89] This is surely the "language of arrogance," "unless he was what he claimed to be." [90] His teaching was in the realm of morals and religion. His conceptions of ethics are "bound up with his conception of God." "Morality, to Jesus, is an ethical mysticism." [91]

b. The Wonder-working Messiah. This is not so prominent in Q as in Mark, but it is present. Harnack [92] thinks that the reply of Jesus to the Baptist,[93] "Go and show

[82] Matt. 23 : 10; 24 : 5, 23.
[83] Matt. 5 : 3-12.
[84] Matt. 7 : 12.
[85] Chs. 5 to 7, Luke 6 : 20-48.
[86] Chap. 13 parallels in Luke.
[87] Chap. 18.
[88] Chaps. 22, 24, 25.
[89] Matt. 5 : 2, 22, 27, 28, 31, 32, 33, 34, 38, 39, etc.
[90] So Robertson, ibid., p. 34; and so Bacon, *Hib. Jour. Sup.*, 1909, p. 216, who calls Jesus "the ideal scribe of the Kingdom of heaven."
[91] So Scott, "The Ethical Teaching of Jesus," 1924.
[92] Ibid., p. 239.
[93] Matt. 11 : 4-6.

John," etc., "is the most important passage in Q concerning the personality of our Lord, because here Jesus appeals to his works in proof of his Messiahship."

c. The Royal and Eschatological Messiah. While the ethical or teaching messiahship is more prominent in Q,[94] on the other hand, the royal and eschatological messiahship is conspicuous. "The Son of man shall come in his glory,"[95] separate the righteous and the wicked, and be acclaimed "Lord."[96] It is to be observed that the teaching function of the Messiah is much more prominent in Q than is the eschatological. The author of Q does not seek to explain the relation of the ethical and eschatological elements to each other. He merely records the facts, and thus rudely paints the functions of the teaching and the royal Messiah, who at last functions as the Arbiter of human destinies.

d. But is he the Suffering, Redeeming Messiah? Harnack says no;[97] Bacon says yes probably,[98] while Streeter[99] correctly calls it "guessing." The announcements of his death are in Mark; also the ransom and blood-covenant passages, so it is nothing more than a "guess" to say that Q presents the picture of the saving Messiah. If Streeter is correct in supposing[100] Luke 9 : 51 to 15 : 10 might be a "block" from Q, we have the picture of Jesus "receiving sinners" and acting the shepherd in search for the lost sheep. But there is no good reason to believe that Q has painted Jesus as the suffering, redeeming Messiah. In this original picture he is the Son with perfect knowledge of the Father and because of this he is sent as Messiah to be the prophet of the Kingdom and finally the Judge and King.

5. *Résumé as to the Character of the Earliest Picture of*

[94] Schweitzer, Bousset, and at times Harnack, p. 246, to the contrary.
[95] Matt. 24 : 31.
[96] Matt. 25 : 32ff.
[97] Ibid., p. 246.
[98] *Hib. Jour. Sup.*, 1909, p. 216; so Robertson, ibid.
[99] Oxford Studies, pp. 185ff.
[100] Ibid.

Christ. (1) It is a simple memorandum of the chief teachings of Jesus. The writer's primary interest is in the teachings and not the person of Christ. (2) Coordinate with this interest in the teachings of Jesus is the author's interest in the messianic office. All his teachings and other activities and whatever titles are ascribed to Jesus, above all things else, accentuate and demonstrate his messiahship.[101] (3) But all unconsciously, and all the more faithfully to the facts, the author of Q has given the world the first pen-picture of the person of Jesus the Christ; a picture of him which includes his real and ideal humanity, his real and unique divinity. (4) It is an amateur's pen-picture with no embellishments of the literary artist; so all the more trustworthy as a real picture, as far as it goes, of the original Jesus.

[101] Yet, it must be remembered that Matthew is not apologetic in the Logia; that, as Harnack (ib., p. 241) says, "Q's aims are not those of apologetic Christology."

EBENEZER DODGE—PIONEER IN EXPERIENTIAL THEOLOGY

Reverend CHARLES HASTINGS DODD, D. D.
Germantown, Philadelphia

I CAN only write of Doctor Dodge *con amore*—the invariable attitude of those who knew him as students—and in a very personal vein. Indeed the biographical backgrounds of his noble and telling life were not extensive, and all were marked by a striking simplicity. Neither was his part in public affairs at all large. He lacked quite utterly the ambition to seek for himself a place "in the sun." The generation of his active service as teacher, president, friend and maker of men, was spent with the then small and somewhat isolated institution, Madison University, now much more widely known as Colgate University. There, when that potent and in many senses unique school of learning was on the first lap of its real advance to foremost rank, I knew him at the zenith of his powers—the assured, vision-impelled, almost idolized leader, and a teacher of theology who had beaten out for himself a system of thought and a method of establishing it in the minds of his pupils, far in advance of his time. For, in whatever other lights one is led to view this remarkable educator, he was, first of all, a great pioneer thinker in the realm of his chosen line of study. His fame as such came to him too late to be a solace to his own soul, a reward for the long, obscure years of devotion to his ideals, and it came at length, as is so often the case, by the processes of indirection—his pupils taking the torch from their Master's hands (we always called him "Master") and carrying it on to the day that was dawning.

Some men write their way into rule over the minds of their age, like Walter Rauschenbusch, whose book or two have leavened the present age beyond relapse to old social standards,

and are still giving a resistless turn to the ethical thoughts of this generation. Ebenezer Dodge left no literary remains, save one brief, half-articulate volume on " The Evidences of Christianity "—hardly more than a syllabus of his daily lectures to the seniors of Madison University on that subject—and his unpublished book on " Christian Theology," of which I will speak later. His only monument, the *raison d'ètre* of his being remembered at all, was erected in the hearts of those who passed through his classrooms, and in the institution which he left behind him, solidified, freed of the trammels of financial uncertainty, elevated into a true *universitas* where, to use his own words, " amplest knowledge has the largest faith," informed in every part of it with his own reverent yet dauntless quest for the truth, and ambitious alone to turn out men, whether many or few, with the stamp of Christian culture and Christian freedom on their souls. This monument is so clear in the eyes of our day, so worthy and enduring, a memorial also so growing with passing time, that it is only fitting to attempt some outline of the great character for whom it stands.

At the outset, however, I think I should say that, great as were his administrative and executive abilities as a college president—and his wisdom and influence in that field were notable to an unusual degree—Doctor Dodge was preeminently the theologian, and as such he will be more lastingly remembered. It was his chosen sphere, and every trait of his rich personality dedicated him to a supreme service along its lines. There more abundantly than elsewhere he was a creative force, uniquely so in every sense. His alignment is justly that of first rank among the theologians of his day, who were at once more eminent, more varied, and more original than those of our time. And they were also usually found at the head of our great schools of learning, which is now not often the case. One looks around with surprise today to note the fact that we have few outstanding masters left in the theological realm, although confessedly a much wider attention is now given to the general

matter of theology than a generation ago—our philosophers many and our scores of psychologists of diverse sorts and schools, even our scientists and the motley of dabbers in literature, all attempting the theme. But of such as those who a generation and a half ago stood out as its protagonists, we now have scarcely one in our midst.

They lived and taught and wrote—these now so silent masters of the "queen of sciences"—often also so diversely one from another, and not infrequently one rose to his height in giving battle to some other. Theirs were times of unsettlement, of transition, of controversy, like our own; but I think, even more massive, for the whole nineteenth century was a creative era, as ours is a constructive one. The materials which their minds furnished with such astonishing largess, we are still busily building from—some the structure of a more impregnable orthodoxy, and others the appeal of a more human faith.

"These all died in faith," but it cannot be said that to a man they died as did the worthies of old—"not having received the promises, but having greeted them afar off." One can recall some among them, judging by ample utterances left behind, who passed on apparently without a doubt as to the certainty and completeness of what they had discovered. Not, however, the most of this noble company. I think, everything said, that the main characteristic which Robertson Nicoll pointed out in the late Dr. Alexander Whyte—"his intense humility"—was that of our greatest theologians. "Not as though I had already attained, but I follow after" might be transferred as an epilogue to the work of each. When we now recall those at whose feet we once sat, and never then dared either to question or to refuse their conclusions, so lifted up and lost were their heads in the high empyrean of all truth, we are almost startled to realize that they were really fellow students with ourselves, seekers with us after the incommunicable light, and not themselves its original source.

Certainly such was he, my own teacher of theology. I have never known a humbler, more inquiring, more wistful soul than that of Ebenezer Dodge. It is in that aspect of comradeship with his students, of close and tender companionship with their quest for light, that he comes back to me out of the far yesterdays, although I am certain that the thought dawned upon none in his classes at the time. Then in that far-gone past, to hear him say, "I do not know," as he did quite often in answer to some student's question, made the earth rock for a moment quite fearfully under our feet—for who could know if he did not? But now after a forty years' wandering around the uplifted Sinai of revelation, at whose base we stood then, that honest humility of his—for it was never doubt—appears both fitting and beautiful. To look back and see him under the momentary arresting shadow of St. Paul's "Now I know in part," serves only to enhance the attractiveness of the man and make more certain the fact that he was a trustworthy guide. It was said of Christ that he was a "listener unto death, even the death of the cross"; but it was not to the voice of death that our Lord listened. He listened *all the way* until death came, expectant still of the Father's "dear eternal word."

Doctor Dodge, who occupied successively the chairs of Christian Evidences, Biblical Criticism, and Christian Theology at Madison University, changed in the last decade of his service to Colgate University, was like that—a humble "listener" to the end—the type, according to my judgment, of the true theologian. To ask, even though no answer came, was the very genius of his mind and soul. Just as he had passed his seventieth milestone, and the thirty-sixth of his career as a teacher, on January 5, 1890, he was suddenly called away in the early hours of a winter Sabbath morning—how well I remember the dismay of that morning! The great change was quick and peaceful, but, as so often happens in death's fine sculpture of life's last instant, a look was left on his features of eager and

not unhappy inquiry. It was as though he had *seen* in that swift moment, and like those of old, "believed not for joy," but still went on with his quest. He was buried higher up on the old University Hill, overlooking the scene of his long and fruitful labors as president and teacher, and on the shaft which marks his grave were placed these words of his own: "The soul is the enigma: God is the solution." Grouped around that quiet resting-place are those of all but two of the noble men who shared with Doctor Dodge as fellow teachers the making of the present University, and near-by too is the grave of his foster son, the inimitably gracious and beloved Edward Judson. They sleep together as they had wrought together, forming for the generation of students to which I belonged a spot of exceeding sanctity.

I have said that the biographical details of Doctor Dodge's career were few, and yet they form an interesting and unbroken chain of cause and effect when considered as steps in his development toward the goal of his life as a teacher of theology. His birthplace was old Salem, in Massachusetts, and the date was April 22, 1819. His father was a sea-captain in the Eastern trade "with a sailor's treasure of foreign thoughts," as one has said of him. His mother was remarkable for her piety and intelligence. Those who were wont to visit the Master's House (as the presidential residence was called) were sometimes shown her portrait—that of a gentle, beautiful woman, reflecting in her face the traits of the best Puritan type. She was, however, a Baptist, as her family had long been. The task of her son's nurture at home and in the family First Baptist Church of Salem had chiefly to be assumed by her, with the aid of the consecrated pastor, who became later on the first missionary secretary of our Baptist people. In after years Doctor Dodge attributed to his mother the main influences which controlled and guided his boyhood and early manhood.

There were touches of hardship and heroism in his bring-

ing up. But also something in addition. The quaint old town was then still full of the airs of other lands, far and strange—a port that opened upon adventure and independence and much more of cosmopolitanism than obtained in other New England towns. From its quiet harbor eight years before Ebenezer Dodge saw the light, Adoniram Judson had sailed for the East to found a new era of missionary conquest. The Judsons and Dodges were neighbors and friends, and that explains how in the after years the most honored name in our missionary annals became linked with Madison University and the household of President Dodge. For from that mission to which Adoniram Judson went, finally came back to Ebenezer Dodge's childless home a little boy of eight years of age, to be adopted and educated, and in the end to add a rare luster to the name of Judson, and in turn the meed of a life-long devotion to his great benefactor.

Grown tall and robust at seventeen, with a daring and impetuous temper like his sea-going father's, impatient of the trammels of thought, especially those religious, and yet secretly fascinated by their challenge, young Dodge entered Brown University, from which he was graduated in 1840 at the age of twenty-one. The spell of Francis Wayland, then President of Brown, a great metaphysician and theologian, who possessed a vigorous common sense and thoroughly independent type of manliness—as much man as he was thinker and teacher—seized upon his young pupil and in the end completely mastered and turned him in a quite unexpected direction. For it was at Brown during a revival, which President Wayland fostered, and which was at the first the subject of much skeptical ridicule on young Dodge's part, that he was converted. Sometimes he would refer to the tremendous spiritual and intellectual upheaval through which he then went. And it was only after a searching personal investigation of the claims of Christianity that he yielded. That ordeal laid hold upon his whole nature and finally subdued it to the mingled mood of

ironlike certainty concerning the fundamental things of the Christian life and that immense sense of their range, their greatness and elusiveness, which characterized him as a believer. Every one who knew Doctor Dodge in his maturity was instantly aware that his real background lay in a great evangelical experience which perpetually colored and dominated his thinking. Indeed, it is my belief that he was among the first, if not the first, of American theologians to make the standards of such an experience the determinative factor in his system of thought—in that agreeing with Sainte Beuve's dictum that "absolute doctrines in all matters have reached their limits, and the best minds are learning instead from experience." For him, if a matter could not be tested by experience, either his own or the mass experience of kindred sincere souls, it was immediately of less worth. In this I suppose he was quite typically a Baptist. Certainly in his theology he brought everything to this touchstone, often, as might be expected, with signs of conscious labor. Even the highly metaphysical dogma of the Trinity must go through the alembic of his own witnessing contacts with its truth to be satisfying as a doctrinal statement. Those who remember well the gifted Professor E. H. Johnson of Crozer Theological Seminary, will perhaps recall his own masterly analysis of the same dogma from the point of view of personal experience.

It was at Brown, just after his conversion, that Ebenezer Dodge decided upon the ministry. That announcement produced a sort of consternation among his relatives. An aunt said bluntly, "You are too ambitious to make a good minister." There was, besides, that certain innate tempestuousness of disposition standing in the way, and he shared the fears of his family that it might unfit him for so peaceful a calling. He was indeed fiery, irreconcilable, deeply set on his own thought and will, although only those who stood closest to him in after years knew that it was so. No one more realized the jeopardy in which he stood at that time than himself. Then, as he many

times afterwards said, he set about making Christian self-abnegation his goal. But, while for others nothing more plainly revealed itself in his character than that very trait, he never felt that he had succeeded. He was slow to punish because he dreaded what slumbered within himself, and whenever he did so, love draped her own mantle above that of sovereignty in his disciplinary actions, as it did in his theology. Living in the home of a member of the faculty, I came to know this instance. A student from whom much had been expected was reported guilty of a grave and shameful lapse. For a moment the President looked in silence far away, and then put his face down into his hands and wept. Before discipline there was compassion; before judgment, identification with another's lot. Involuntarily he adopted his own great theological principle which ranged through his whole interpretation of our Lord's mediatorial work. It was in that noble way that his self-mastery passed on into the atoning regions of pure sympathy for those who were the victims of temptation and sin.

But it is not to be supposed that there was any weakness or hesitancy about President Dodge, or that he "held the reins with nerveless hands." As one who was intimately associated with him in the administration of the University said after he was gone, "Where occasion required, he put the law in the foreground and every student knew that it would be executed to the last iota." No, there was no slowness, no evasion of either justice or its accompanying judgment; there was, however, so great a power of love in the man that the students felt its presence first, and that was the secret of his phenomenal control over them.

From Brown, our subject went to the Newton Theological Institution, after a brief trying-out of himself for two years as principal of an Academy at Shelbourne Falls, Massachusetts, where he ran the usual gamut of teaching also. In 1842 he was settled at Newton and speedily came under the influ-

ence of Barnas Sears, one of the elemental men in New England theological life. Doctor Sears' sway over the young theologue more than equaled that of Francis Wayland. The latter had grounded him in religion and in the processes of clear, logical thinking, and had also imbued his mind with a certain practicality and common sense in reasoning which he never lost. President Wayland remained to the end Doctor Dodge's mentor in the successive stages of his career, and it was he who counseled him, at a critical juncture in Madison University affairs, to " remain in Hamilton, build up an intellectual, spiritual temple from the material that God's Providence has placed at your disposal." Doctor Sears, on the other hand, showed his young pupil what to do with that intrepidity which he had inherited and which he dreaded would be his ruin. Barnas Sears was himself an intrepid thinker and a scholar of original, untrammeled attainments. His aim was to foster an absolute intellectual freedom among his students. He had no fears *for* the truth nor any *about* it, and that reverent dauntlessness of his fitted well into the nature of Ebenezer Dodge. It is not too much to say that it set him free and took away at the same time all dread of freedom in itself. At Newton he responded to the bid to believe that free thought has its own safety when truth, from whatsoever realm, takes the lead. Doctor Sears was just the kind of a teacher to encourage the daring of a student who had sea blood in his veins, and at the same time to curb and restrain his voyaging instincts within the limits of a wise conservatism. During his entire after career, Doctor Dodge finely exemplified the balance that can be maintained between the progressive and the conservative elements of the individual mind. As I remember him, he stoutly refused to give up the old until every possibility of harmonizing it with modern knowledge had been explored, but when that had failed, he set to sea with an imperturbable faith that new continents would be discovered.

After graduation from Newton, Ebenezer Dodge went as

a theological teacher to a forlorn and short-lived institution at Covington, Kentucky, on the collapse of which his quest for self-abnegation carried him into pastorates of rural churches in New Hampshire where, notwithstanding the obscurity, his make and mold were not hidden. I think it must have been in this period that he developed his remarkable qualities as a preacher, for he speedily attracted attention, and was known for his "high intellectual ability, persistence, fearlessness, tenderness," and probably there he mastered that secret of evangelistic appeal which was often such a surprise to those who heard him in his infrequent chapel sermons—a power to lay the heart bare to itself possessed only by the great evangelists.

An educator of that region, Dr. James Upham, at the head of a school largely ministerial in character, discovered him, weighed his combined culture and executive ability and teaching instinct as unusual, and recommended him to friends of Madison University, which was then staggering under the blow inflicted upon it by the withdrawal of most of its faculty and students to found a new institution at Rochester, New York. Responding to its call, which was also a new summons to disinterestedness—since he found only ten students in the seminary and less than one hundred in the whole school, and a debt of $30,000 to offset the productive endowment of $20,000—at the age of thirty-four, in November, 1853, the young pastor assumed the chairs of Biblical Criticism and Interpretation in the theological department and that of Evidences of Revealed Religion in the college. For eight years he exchanged one obscurity for another, bending down to his double task, hopefully convinced of a brighter future for the humble, though ambitious little University.

One year of this period was given to special study in Europe, principally under Tholuck and Dorner at the University of Berlin. That was evidently a year of emancipation and destiny. Already a competent linguist, reading and speaking German and French with ease, his theological views were

greatly broadened and solidified by these contacts abroad. The new evangelicalism of Germany, heading up in the University of Berlin, where the influence of Schleiermacher's mystic spirit was most strongly felt, attracted him beyond all else. His foregoing affinity for the critical method, balanced and regulated by evangelical piety, and its accompanying experiences, made him at home among the great spirits there. Appreciating to the full the centralness of Jesus Christ which Schleiermacher was never weary of emphasizing, and which his successors continued to emphasize, yet Doctor Dodge, notwithstanding his inwrought love for the appeal to the Christian consciousness and the Christian experience, was even then keenly aware of the pantheistic trend in much that he heard, and, as he said, was "forced to stand above it." Schleiermacher's reduction of religion to feeling alone, the sense of absolute dependence upon God, seemed to him too partial, making religion too passive a thing on man's side, and excluding the free responsive self-determination of the soul toward God. "There is a choice of Him," he used to say, "as well as a submission to Him." "The two blend together," was his assertion. "God's communication is man's self-dedication." "Besides, religion is not mere feeling, but the union of thought, sensibility, and will in one supreme life-movement of the soul."

I remember well certain discriminations he was wont to make when he recalled what he had heard in those German classrooms:

> Too exclusive prominence given to the affections in religion leads, in profound natures, to a quiet but sublime mysticism; in weak natures, to an idle sentimentalism; in active temperaments, to fanaticism. Too exclusive prominence given to knowledge in religion leads to a dead orthodoxy. Too exclusive prominence given to action in religion leads to a cold legalism or mere formalism, or to both united.

And as to the matter of Christian consciousness, which had there been almost a shibboleth, and which at the time I knew him was an idea sweeping rather irresistibly over this country

as a primary concept of the New Theology, he once said in his classroom that he laid claim to having originated the term "long before it became a current phrase," to use his own words, "in theological discussion." After some investigation, I think there can be little doubt that all that seemed most original in the New Theology, as formulated first by the Andover School, had been present for years in the vital, human type of theology which Doctor Dodge taught at Hamilton. He was its pioneer but never its controversialist; holding as he did that conservatism is as much the duty of the theologian as the breaking into new fields of thought and the resolute use of what is found there, he was rather stubborn, as I have previously intimated, about abandoning old forms of expression, but preferred rather to put a fresher and more rational content into them—an example, I fancy, which has its lessons for all of us.

Back from Europe, Doctor Dodge entered upon riper, fuller years in his work. Almost immediately he was advanced to the chair of Christian Theology in the Seminary, holding still that on Evidences in the College. The degree of Doctor of Divinity was conferred upon him by his alma mater, and a little later that of Doctor of Laws by the University of Chicago. During this period he also arranged and lectured upon the rare collection on art, especially bearing upon the Baptists, which he had made abroad. This exceeding valuable collection is now housed as one of its unique treasures in the Colgate Library. A disposition to call him away from his somewhat unrewarding position at Hamilton developed, but he turned a deaf ear to an offer of the chair of Ecclesiastical History at Rochester and that of Christian Theology at Newton, believing stedfastly that his duty lay with his earlier choice of a field of service. It was his conviction that he would desert the founders of Madison University in that high romance of faith and sacrificial hopefulness which had animated them, were he to leave before the era of fulfilment had set in, and so he went ploddingly on.

Meanwhile the strain and hardship imposed by the Civil War had put the very existence of the University to a severe test. However, when it was ended, a group of young and gifted teachers had been gathered who were destined to become permanent and invaluable forces in the new life of the old Institution. When, therefore, in 1868, President Eaton laid down his worthily borne work, the unanimous choice of one to succeed him fell upon Doctor Dodge. In that year he entered upon those burdensome duties as President and teacher which engrossed him for the twenty-one years following and rounded out his able, conscientious, vicarious career—years marked by a rising tide of progress and prosperity in the schools under his direction and in himself as an educator and fashioner of young men for the ministry. Fortunately for his administration, the University celebrated its fiftieth anniversary within a year after his accession to the presidency, and that gave an immediate impetus toward its growth and material improvement. New friends, notably the Colgate brothers, Samuel and James, were raised up, and then began the large increase in the productive resources of the University. Gifts began, not in the measure needed, but with such a generosity as had not been known before, and a new era dawned, slowly indeed, and yet surely. Doctor Dodge was peculiarly happy in forming friendships from which the University ultimately reaped large results. His solid character, broad scholarship, and the atmosphere of genuine spirituality which his personality fostered, attracted and held men of large means and influence as his helpers. Soon the narrow, congested conveniences of the school were replaced by ampler ones, and in 1886 the beautiful, commodious Eaton Hall, home of the Theological Seminary, was dedicated, the eminent President of the Southern Baptist Theological Seminary, Dr. John A. Broadus, making the address. Later, the three buildings Doctor Dodge began with in 1868 were increased to seven in 1890, the superb Library Building constituting the last great mark of progress in his

administration. Just previously, largely through his own personal gifts to it, the Chemical Laboratory was built. Over its main doorway my own college class of 1886 placed a stained glass window containing a lifelike portrait of its founder and patron, which, I think, greatly pleased Doctor Dodge. We secured his consent to add beneath the portrait those words of his own which so embodied his whole view of culture under the ægis of reverent Christian investigation: "Amplest knowledge has the largest faith." By this time the endowment had advanced from $266,000 to $560,000, and Mr. James B. Colgate had invested large funds for the University to become available after a fixed period. And to crown all his fruitful labors, Doctor Dodge, as a final act of wisdom on his part, secured a change of the institution's name from that of Madison University to Colgate University, in honor of the family which had become, and still remains, its most loyal and generous supporter. In the deed of gift accompanying the million dollars which Mr. Colgate gave to the college in memory of Doctor Dodge he said he hoped Colgate would always remain a Baptist institution, "but," he concluded, "I hope it will follow the truth wherever it may lead." Mr. Colgate was an old-fashioned orthodox believer, but he was also fundamentally a Baptist in that he insisted on the pursuit of truth and its acceptance by those who had found it. But he also recognized the possibility of arriving at a better idea of the truth from generation to generation.

Before proceeding, I think it will be of interest to attempt, even though very briefly, to sketch the man himself as he moved amongst us, the father and the friend of all. A man of massive physical make, with the austerity and concentration of the scholar always hovering about him, he was really so friendly in spirit, so kind always in his impulses, apparently so craving, too, in his desire to know each of those who came and went on the campus, that we were near worshiping him. Of course, young fools that we were, we often played with his

interest, individually expressed, in ourselves. "Come and see me," he always said when he met us, inquired our names, and asked us about our work. Scarcely could any one of us imagine himself invading the Master's House, bent on a social visit to our beloved "Prexy." And yet, some even dared to do so, and were rewarded by his gracious kindness. Even then we accumulated things with which to regale those less courageous. For instance, trumping up an excuse, I went on one of those reciprocal adventures. Knowing me, and yet not knowing me (after the manner of intellectual recluses), he said, "Let me see, Mr. ——, how do you spell your name?" "Always with three d's, Doctor," I replied. "Oh, yes, with three d's to be sure!" replied the hopelessly confused President. I suppose college students have all indulged in such cheap humor. Another of our number was asked the same question, and heartlessly spelled out his name—S-m-i-t-h—for the benefit of his eminent interlocutor. Doctor Dodge never went abroad, in sun or shade, without a certain immemorial green umbrella, which formed a striking accompaniment to his invariable, rather ancient, silk hat. Both were coveted by his wanton students from motives which did them little credit. But he was too wary for our pleasantry schemes. At length, however, it fell to my unhappy lot to get the green umbrella for a whole day of foolish promenading up and down among my fellows with it. Judgment fell at evening when the President came and took it away from me, with apt remarks which I was not so proud to repeat.

These were our diversions, but underneath them we had the sense of his instinctive *camaraderie,* his longing to help us with our awkward selves. Tenderness welled in his great nature; he had tasted loneliness in his own life, and his heart went out to those who had to battle through solitary struggles. His concern for us was individual, and he eagerly awaited the opportunity to make us aware of it. His chief concern was for the religious life of the school. He followed in that respect

the example and methods of President Wayland and held himself responsible for the spiritual awakening of his students. To the last man he knew their moral and spiritual state and directly interested himself in it. His chapel addresses and occasional sermons were alike intensely evangelistic. Though not formally so in the sense of putting tests, these utterances all marshaled reasons for the immediate acceptance of Christ which were irresistible. Men who held out came to know that the President was concerned about them, or he sought them out personally, and towering over them in a massive fatherliness, his few words went home to stay. The result was that revivals among the students were always occurring, and in my day practically none went away undecided on the greatest of all questions.

One of the most beautiful of all the incidents of his life was his fatherly care in young childhood of Edward Judson. At Doctor Dodge's funeral I heard that distinguished preacher relate in these words something about those days:

> My mind goes back to the old times when I was a little boy here in Hamilton. I remember it, only a few days before my mother died, when my little brother, three years older than I, and my little sister walked along hand in hand down the streets, and we knew that the time had come for all the family to be broken up, and there was the awful feeling that we should not see each other any more, and we were told that we could go to a certain corner, two were to come back and I was to go on; so we kept crossing the street to put off the time when we were to part. And so we parted, and I went down the street and across the field up through the woods to the old stone house, and Doctor Dodge came to the door. There I was, a little, sickly, lonesome boy. He just opened those great arms of his and folded me in. When I was eight years old he took me in, and I lived with him until I was eighteen. I owe more to him than to any other earthly influence. He had the shaping of my morals, my religion, my intellectual character at the most plastic period of my existence. He was very kind to me. He used to teach me how to study. I used to stand there behind him as he sat in a low study-chair, with a long study-gown on, holding a little German story-book with pictures. I used to stand by him and pick out the tangled sentences and try to get the thread of the

story, and he would kindly correct. In that way he taught me how to study. And then it was under Doctor Dodge's roof that I found the Lord Jesus. He had the shaping of my religious life. I used to be so full of doubts, a sort of natural skeptic, and Doctor Dodge was so hospitable to every doubt and mistake. He had such wide sympathies, such a tender heart. I will never forget an incident about a little robin. I was a little boy, and I captured a young robin. I thought I had accomplished quite a feat, and I took the little bird and made a cage and put the bird in it. Then I called Doctor Dodge to show it to him. When he came out there I shall never forget the flash of indignation that blazed through his blue eyes, as with one stroke of his foot he broke the cage and let the bird free. I never forgot the lesson, his love for that bird, his rebuke for my thoughtless cruelty.

President Dodge's period of activity as a teacher covered thirty-six years—by a little exceeding a single generation and almost synchronizing with the close of the nineteenth century. It is interesting to think of some of those who then occupied with him the outposts of theological instruction in this country. Of course this summary must leave out many equally eminent names.

In Doctor Dodge's student days the New Haven school of governmental theories, prolonging the theology of Edwards in various modifications which unconsciously prepared the way for the undermining of Calvinism by Arminianism, still held vigorous sway in the person of Dr. N. W. Taylor, and from his classroom went Horace Bushnell to start an immense revolution which apparently has not ended yet, since we are bound, I think, to say that Bushnell's "Vicarious Sacrifice" and "Nature and the Supernatural" still work like a leaven. I do not remember that Doctor Dodge ever dwelt on Bushnell's theology in a formal way. There are evidences, however, that it exerted a great influence over his thinking, as it did over that of his more distinguished successor, William Newton Clarke. At Princeton, another distinctive school, was Doctor Hodge, essentially a medievalist in his views—"not of the present but of the past," to use Doctor Dodge's characterization of him. The

Oberlin School continued to carry forward Finney's exaltation of free will in the creature. Then there was the Andover School, balancing between the pronounced conservatism of Austin Phelps and those who preached the doctrine of a "progressive orthodoxy," the latter finally to ride upon the winds and scatter its seeds throughout the Anglo-Saxon world. And there were also scattered persons whose theological impact on their times was immense—Mark Hopkins at Williams, Ezekiel G. Robinson at Brown, W. G. T. Shedd at Union, Martin B. Anderson at Rochester, Eliphalet Nott and Taylor Lewis at Union College, Beecher, Phillips Brooks, John Hall, James Freeman Clarke, and others in their pulpits. It was a motley of "voices in the world, and none of them without signification." The time was favorable for reconstruction—indeed it was inevitable. Biblical criticism had justified investigation into foundations; science had burst open the arcana of physical knowledge; the rising tide of humanitarianism softened the asperities of olden thinking: a growing grasp of democracy took away the possibility of longer construing religion in terms of the aristocratic; Calvinism waned because the awakened sentiments of humanity were more and more steadily against it; the idea of the Divine transcendance as the root principle of God's relation to the universe and man gave place to that of immanence—called by Professor Adeney the "most revolutionary" of all the changes of the nineteenth century—and the resulting idea of religion as "the life of God in the soul of man" rose to the regnant hold which it still maintains in the thinking and feeling of today.

I do not hesitate to say that Ebenezer Dodge embodied and reflected these elements of advance over the conceptions of a former time. He was in fact, as I have already said, very largely a pioneer spirit in bringing them in. His sphere was a narrow one, but he made it potent for good in influences which traveled at last far beyond himself and his hour. Those of us who knew him in his prime often marveled over the sheer

majesty of his spoken utterances, which, after an always present initial embarrassment had been overcome, were not only discourses, but events in themselves never to be forgotten. He was, however, strikingly lacking in the gift of literary expression. His sole publication for general circulation was a brief work on "The Evidences of Christianity"—suggestive but inarticulate. A bulky volume entitled wisely, even presciently, "Christian Theology," was printed for the use of his students alone. When he died, only a few volumes of the edition remained. He had said that he hoped it would be so, for it was his conviction that the book "did not represent him, without himself to interpret and complete it." That was eminently true of the whole range of his service. "His personality made his way and achieved his victories. The man was greater than his work, and the work was the fruit of his life." And yet that same "Christian Theology" of his, compared with the theological manuals of the time, seems to me so unique, so creative and constructive, so original in its insights, and despite its literary lacks, so aglow in its greater passages with the vision and rapture of truth, that were some sympathetic hand to winnow it, I am sure it would come home today to thousands with extraordinary freshness of appeal.

But such an accomplishment may be considered as needless, for Providence has taken a hand in the matter. Doctor Dodge required an interpreter to the larger world, one gifted as he was not with literary amplitude and beauty of expression to match the largeness and beauty of his own thought; and that interpreter was found at last among those who had frequented his classroom. I refer to his successor, William Newton Clarke, who was the incarnation in faultless literary form and the utterer in their wider, more coherent and positive developments, of the views of his great teacher, Ebenezer Dodge. It has surprised me that this striking compensation has been overlooked by all who have written concerning the subject of my article.

No two men could have been more dissimilar than Dodge and Clarke in physical appearance and mental procedure; no two men could have been more alike in temperament, in centrality of thought, and in a certain confident, glowing mysticism of spirit based on the witness of an inward experience. A world of outward unlikeness separated them quite asunder, but in the inner world they stood face to face, the one reflecting as by a transfiguration the image of the other. It was to such as myself an almost ineffable example of *in posse* changed into *in esse*.

At the memorial service held after Doctor Dodge's death, it fell to Doctor Clarke, as pastor of the village church, to make the address. In literary charm it was faultless, but the thing that struck me most was the fact that in his delineation of Doctor Dodge's outstanding elements of character and personality, and especially in his statement of his ruling ideas and the way in which they possessed him, Doctor Clarke seemed to be speaking autobiographically:

> His mind possessed a large mystical element. It bore him far into higher perceptions and significances, but it gave him an order of unfolding that was all his own. His faith was that of a seer. It was not built up by reasonings, though reasonings supported it; it was the conviction of a man whose soul has vision of the truth. Hence his certainty, for no other certainty can be so certain as this. Hence, too, his contentment, though great questions remain half answered. In this mystical certainty lay Doctor Dodge's power, and this was the kind of certainty that he desired to establish in his pupils.

Well, these were the very things that were said of Doctor Clarke when he too was fallen on sleep, after years in the same classroom as teacher and full of fame in all the classrooms of theology the English-speaking world over. The gist of what was then said by many and eminent voices could be epitomized in these further words of Doctor Clarke in that memorial address from which I have made a quotation previously in this article:

He [Doctor Dodge] believed in God, even the good God. He was sure that this world is the world of God, and he never feared to trust it to His care and wisdom. He was convinced that faith is a normal and natural exercise of the powers of the human soul, as normal as reasoning and more natural than doubt. God was the center of his world, and a living faith entered into the very substance of his daily life.

It would be hard, I fancy, to frame a more perfect epitome of what William Newton Clarke's "An Outline of Christian Theology" stands for. We who knew both men—the older teacher and his more practised, more highly cultured successor—knew well whence the younger man drew that which was like water to thousands of thirsty souls during the past generation.

I have spoken of the identity in temperament of these two theologians. Both were natively fitted to see and to give prominence to the element of love in the Godhead, and that was the starting point and ruling principle of interpretation in each of their theologies. Doctor Dodge struggled to give it expression in the older categories, always according the presumption to conservatism, yet never bound hand and foot by it; Doctor Clarke cast utterly away the old nomenclature and terminology, refusing to talk about atonement, substitution, propitiation, and the like, but never neglecting the truth underlying those worn and overpressed, often distorted, terms. His equivalents for them were either the actual and better words of the gospel, or a direct translation of gospel ideas into the speech of today. That makes his "Outline" far and away the freshest, most original and appealing treatment of theology in the language. Dr. Marcus Dods characterized it as "the most important utterance on the subject for a hundred years past."

But it was temperament, after all, which was the determinative factor in Doctor Dodge, and equally, consonantly, so in Doctor Clarke, and that fact perhaps fully enough explains the limitations of their respective theologies; for no one would

say that there was not a certain bias in the extent to which each sought to cover the whole truth by the Johannine dictum, "God is love." It is a bias, however, which for one I do not regret, since it goes so far to overcome the legalistic, governmental distortions of the Divine character which have held sway in the past. We have to face the fact, I think, as a very discriminating English writer has done, that

> the positions arrived at by theologians, the systems they create or support, will never be understood by us until we have gone behind them, and have investigated their actual producing causes. And we shall not be long at work before discovering that pure reasoning has had only a minor part to play in them. The fact is that over vast regions of human thought the really controlling power is not evidence, or any logical process relating to it; it is temperament. Schleiermacher's *Pectus est quod theologum facit* is true in a wider sense than he intended it. Deep down in the inmost feeling, in that "philosophy of the unconscious," which waits yet to be explored, lies buried the real secret of our theologies.

I had hoped to embody in this paper some personal memories of Doctor Dodge's touch with his Baptist contemporaries in the educational and theological field of his later day—such as Martin B. Anderson, John A. Broadus, Augustus H. Strong, Alvah Hovey, Galusha Anderson, and others. But they must be omitted in order that I may set forth briefly what I considered the most lasting and the most illuminative of his contributions to the theology of the atonement, in dealing with the whole subject of which he was at his best. A passing allusion has already been made to the matter.

Doctor Dodge's general thesis was that creative love became redeeming love. Thus, substantiating his view that the whole Deity entered this world in Christ, subject to limitations self-imposed as essential to the glory of its final manifestation, he held that the Incarnation was substitutionary in its entire sweep and import. The Son of God found the goal of his life in the assumption of humanity. The problem of the Incarnation was not only, nor chiefly, the mastery of sin, but rather

the incorporation and permanent indwelling of God in human consciousness. That was reached, and the solution of the problem of sin along with it, by His identification through Christ with every human soul, since the divine-human personality of Christ took up and embodied in itself the universal humanity and for it gained the actual mastery over its guilt of alienation from God. It was in the end—the great end of the Cross—a substitution, but not by displacement—that is to say, Christ taking the place of man to be punished in his stead, but by identification—Christ carrying man in Himself up into a justifying relationship with God the Father. Substitution was by identification alone. Christ stood in the place of the sinner by uniting Himself with the sinner, and the sinner with Him. The penalty borne by the suffering Substitute was the generic penalty of human sin and guilt, the generic human penalty, enhanced by the character of Christ's person and life, and exalted by the position He held as the new Head of our fallen humanity.

I think there is little to object to and much to be satisfied with in such a view of our Lord's work as substitutionary. Were it to confront the modern recession, not to say retrograde, of theology into regions where what Christ did is placed entirely without the bounds both of what is natural and morally possible, it might do an immeasurable good.

The last words which I heard Doctor Dodge utter in his classroom, on the day when I left it, May 3, 1889, were these:

> Revelation is a matter of experience in the Old and New Testaments. Everything is a matter of experience. God used, first, the aptitudes and susceptibilities of the soul, and second, a new environment. It was very discreditable to Laplace when he said, "I have turned my glass into all parts of the heavens and have never seen God." That was very discreditable to intelligence. The joyous and obedient soul sees God, but not by the eye.

WISDOM IN EVANGELISM

By ALVAH S. HOBART
Yonkers, N. Y.

THOUGH not labeled as a great "soul-winner," I can say with the proverb,[1] "*He that winneth souls is wise.*"

The term as used here is not "*member-getting.*" There is a distinct ability which some have to get members into the churches. They have a sort of personal attractiveness, perhaps a divinely given tact, which makes them to be what the wicked flippantly called Mr. Spurgeon—"fly-catchers."

Nor does the term here mean what often goes by the general name of "*evangelism.*" We have, and the churches have always had, men with great ability to persuade others. That is a great power. The men who have had it have been a rich blessing. People are strangely made. They let the knowledge of their duty accumulate for a long time. They are even miserable because they know it, yet will not do it. From childhood many of them have been "almost persuaded" but never quite so. They go to church and try to make themselves believe that they are Christians because they support the church, and because their parents were good Christians. But they are without real peace of heart. If a line were drawn in the community between the non-Christians and the Christians they would be on the non-Christian side of the line, yet close to the line. It needs some special touch of tender emotion, or some terribly severe denunciation of their sins that will make them decide. Such a man as Billy Sunday can do one part of it. He will make men so ashamed of themselves that they dodge mirrors when they go home from his meetings. Sam Jones had some of that power. The result was often that men, who had been attendants at churches until, as Mr. Beecher used to

[1] Prov. 11 : 30.

say, " The gospel had glanced off their hard and shining heads," and who at length came to hear these great preachers, were driven to decision for sheer protection from self-condemnation.

Among the earlier evangelists was Elder Knapp—a great intellectual preacher, who in slang could surpass the worst users of slang. When he had them subdued by his epithets—beat them at their own game—they would hear him with attention. That was a great gift. But I am not using the term " soul-winner " to mean just that sort of ability.

There is another use of the term evangelism which means " soul-scaring." That is, the sinfulness of sin is so sincerely presented, that men, like the jailer at Philippi, cry out, " What shall I do to be saved? " Now the consequences of continued sinfulness cannot be overestimated, nor described too vividly. The man who feels this, and can tell it in a way that does not appear to be insincere, has a great power. I recall one great evangelist, now dead, who had that power. He had a solemn tone, and a searching way of saying things that made men believe they had almost, if not quite, committed the " unpardonable sin." No doubt that stopped many from drifting into carelessness. I do not mean this when I speak of " soul-winning."

Then there is the " soul-melting " process. In this the tender mercy of God is so sweetly presented that hearts are melted into submission to Jesus. They sing, " I sink by dying love compelled and own Thee conqueror." This power Gipsy Smith and his son Gipsy, Jr., have in large measure. A great majority of people " like to cry." When I was a student in the seminary I, like most of the students, used to go here and there to supply churches without pastors. I heard many criticisms passed upon preachers. I found that if a man preached the severe things of punishment for sin he was labeled " an old-fashioned preacher." If he was argumentative or oratorical he was called " smart, but not very pious." But if he made men " cry," they said, " He is a spiritual preacher."

I am not intending to speak in a derogatory way of these various gifts. All gifts are needed, and all come from God. My use of the term is larger than any of these, and may include something of them all.

" Soul-winning " is winning souls. And winning souls is a whole-souled program. Souls are wondrous creations. They have emotions and ambitions and affections and intellects and motives. Out of these grow actions. To " win a soul " is far more than getting it " saved." It is also enlisting a soul to help save another. It is to gain the enthusiasm of youth, the calm trust of the mature. It awakens the ambitions at the outset of life, and secures hope at the end of it. A soul that has been thus " won " has been enlisted in some work of the Kingdom, and has come to know itself as a partner with God in that work. Such a soul may seek to be a minister or teacher or missionary. It may desire the work of a deacon or a singer or a financial supporter or even a passive listener. But there will be a sense of something to be done besides " being saved." It will not be satisfied with being good, but will want to be good for something definite.

We cannot foretell what is included in the " winning " of a soul in such a way. No man would have dreamed that when Doctor Staughton of Philadelphia " won " the heart and mind of the boy Samuel Crozer he was providing for the foundation of a theological seminary in the person of that Samuel Crozer.

It was some one's victory that " won " the rhetoric of the silver-tongued Chrysostom; and that rhetoric " won " the heart and brain of the great Augustine, the theologian, who taught and still teaches millions the grace of God.

Some one " won " the heart of a Rockefeller, and in doing so filed a claim to financial ability that has resulted in untold good to the world. The Rockefeller Foundation has girdled the earth with its disease-curing skill and supported missions that are causing the Sun of Righteousness to rise on lands

before in darkness. Suppose all that had been left out of the "winning" and only a "certificate of salvation" had been issued. Some one "won" Deacon Estey, and that meant organs for many churches. The choosing of Jesus by Dwight Moody meant Northfield—a fountain of blessing to the world, besides a great impetus in true evangelistic preaching. I have read of a pedler who sold a book to the father of Richard Baxter. The latter wrote "Saints Rest"; Philip Doddridge read it and was converted by it; he wrote "Rise and Progress of Religion in the Soul." That book led Wilberforce to Christ. Wilberforce introduced into Parliament in 1791 a bill to prohibit the slave traffic. After sixteen years it passed. Then slavery was forbidden in all English countries. Out of that grew our own abolition of the curse, and out of that the present growing conversion and uplift of ten million Negroes in America.

The preachers who did such work did more than give a drink of the waters of salvation; they opened fountains of it. They turned talents into service for humanity. It is an endless chain.

The true picture of a man who has been "won" is not of a man being brought into camp as a prisoner; nor a man being "carried to the skies on flowery beds of ease"; nor a ransomed captive being escorted back to his home; but it is of a man enlisted, sworn in and armed with all the "panoply of God," his loins girt about with truth, and having on the breastplate of righteousness and the shield of faith, and in his hand the sword of the Spirit.

Winning of souls has various beginnings. It used to be thought that one must begin by bringing one to an overwhelming sense of fear of future punishment and an abhorrence of one's sinful self.

In Ian McLaren's beautiful story "Beside the Bonnie Briar Bush," there is given an account of a meeting of the Session in Drumtochty to examine a young girl for admission

to the church. Elder Burnbrae was very kind. But Lachlan Campbell was of sterner views. He said to her, "How old will you be, Jessie?" "Eighteen next Martinmas." "And why will you be coming to the sacrament?" "My mother thought it was time." "Maybe you will tell the Session what has been your law-work and how long ye have been at Sinai?" "A dinna ken what yir askin'. I was never oot o' Drumtochty."

A little later after the girl was gone Lachlan said that the mark of real discipleship is *"broken bones."*

My observation among churches is that a majority of the members have never been "out of Drumtochty," and many of them do not know there is any Sinai, and have never had "broken bones" for the Lord to make rejoice. The one instance given us in the New Testament of such an experience of sin is Paul's, and it has been sadly overworked and erroneously interpreted. His Damascus journey is clearly marked by some, and it is considered the King's highway along which all the really genuine converts must go. But there are two facts about Paul's conversion that are not to be overlooked. First, Paul's is the only spectacular one mentioned in the New Testament. The other is that his sense of sin was not great until he saw the light in the heavens that sent him to the ground in awe. He "verily thought he ought to do many things contrary to Jesus of Nazareth." That was the time when he was sinning most and did not know it. It was after he had lived with thoughts of Jesus for a long time that he wrote the seventh of Romans. It was only after this that he could have written it.

This agrees with our experiences. It is not that our sins are more numerous as we grow older, but because our eyes are clearer to discern, that we sing, "O, to Grace How Great a Debtor."

But, by whatever path men come, there is no satisfactory evidence that their souls are "won" until they choose Christ as Saviour and Lord.

But it is most important that the preliminary work of foundation laying be done and well done.

If they are to accept Christ, it is of importance to ask, What sort of Christ do they accept? There is one passage in Paul's writings that has been very much minimized. He said, "I determined to preach Christ and him crucified." That has been shrunken into "I will preach nothing but the crucifixion of Christ." But what Paul preached was infinitely more than a crucifixion. He preached a divine, preexistent Son of God, who had glory in the heavens, and left it to become in the likeness of men. He also took back the glory, and now sitteth at the right hand of God waiting until his enemies become his footstool, and every knee bows to him as one having the Name that is above every name in heaven or earth.

If we want our young people to choose such a Christ as Paul preached, let us away with Munkacsy's picture of him; forlorn, sick, weak, bound, thorn-crowned, sneered at by soldiers, spit upon by the crowd.

Let them sing "In the Cross of Christ I Glory," but oftener let them learn to sing, "All Hail the Power of Jesus' Name." We will not forget the cross, but we will sing much of "The Lamb Upon His Throne."

It is common to say "You must surrender to Christ." But that word "surrender" is not quite satisfactory to some. I asked a young man once if he had made his peace with God. He replied that he had never been at war with him. Another said: "I do not like that word 'surrender.' It seems like a surrender after a fight. I did not fight, I was simply ignorant of him." There are those who hesitate; those who are slow, and those who need to be shown. To all such the word "surrender" is not appropriate. There are some who, like Hobab,[2] are not moved for selfish reasons, but who will go if they can be of use in the world.

Men are to be urged to "choose Christ as Saviour and

[2] Num. 10 : 29-32.

Lord." That will cover it all whether they come as did John or Paul, like Lydia or the jailer.

The first thing is to get people to choose Christ, whatever it may be called—" surrender," " fall in love with Christ," " regeneration," " conversion," " repentance," " faith " — if only it implies choosing Christ as Saviour and Lord, and coming out into the open.

There is every reason to emphasize this commitment of life to Christ at the outset. For the initial impulse is likely to affect the whole after-life. Men and women are made over by choosing Christ. When this commitment is fully made it predetermines the after-course of life. " The switch is turned," " the die is cast," " the power is turned on."

But after the child is born thus into the kingdom, there comes the suitableness of Peter's word, " As new-born babes desire the sincere milk of the word, that ye may grow thereby."

It is no sin to be born a baby, but it would be a sad thing if we remained such. Paul wrote, " Be not children in understanding, but in malice be children, in understanding be men."

The winning of a soul is greater by far than " saving " it. The process has begun when Christ has been chosen and confession has been made in baptism. Now there are problems to be met which call for men of strong mental powers. There are trials to be met with that will test patience and courage. There are burdens to be borne that will need the help of a consecrated will. There are valleys of affliction that will need the comforting assurance of companionship and sympathy. These qualities are not instincts. They are to be cultivated as fruit of the Spirit. The soul-winner is to cultivate them. To use Bunyan's metaphor, the citadel of a man's soul has been taken, but it is sadly out of order. It will be attacked again by the old occupants. It is our task to renovate it and put it in order and train its guns on any approaching enemy lest the devils return, as Jesus said in the parable. If a man has been habitually wicked, his habits must be uprooted and new ones estab-

lished. If he has been covetous, he must learn to be the opposite. If he has mental power, he must be encouraged to use it for Christian purposes. All these things call for thought, and must be won by the real winner of men.

Jesus did not stop with telling his disciples to go and disciple the nations; but he added, "*teaching them.*" And in a serious hour he told Peter in a very emphatic way, "*Feed my sheep, shepherd my lambs.*"

The teaching of the large truths of the gospel; showing the harmony between it and the facts of science; relating its experiences to a true psychology; teaching the things necessary for the successful carrying on of the church; winning the executive abilities of men and women for the cause of religion in the community; these are fields to be won—the land to be possessed, as Canaan was by Israel after Jordan was crossed. Peter wrote to the strangers scattered abroad, "Gird up the loins of your minds." And Jesus said, "Love the Lord with all thy mind." We must educate souls to use all their powers in a Christian fashion and in Christian faithfulness. This part of the winning comes only by the educating pastor and by attention to the young. Mr. Beecher was asked how he accounted for the shortness of so many pastorates. He replied, "Largely through the mercy of God toward the churches." We might have added that sometimes it is God's mercy to the minister. But the long pastorates are necessary for the educating of a church in the best things of the Christian life. Such pastorates give time to make a mark on the minds. Doctor Thomas Armitage, pastor for forty years of the Fifth Avenue Church, New York City, said to me once: "Take care of the young folks. Let the deacons alone. They will go to heaven in spite of you." My own experience confirms the wisdom of the long pastorates.

In my first pastorate in Yonkers I remained twelve years. As I came back after twenty years teaching in a seminary I found the mature and stedfast members of the church (and

also of the three churches I had the pleasure to promote from missions to churches) are the boys and girls I had the honor to teach when I was first there.

But we must not press this idea too far. There are "diversities of operations but the same Spirit." Dr. E. G. Robinson (afterward President of Rochester Theological Seminary) was once pastor in Cincinnati. He had but one convert in this pastorate. But that one later made a splendid deacon. Doctor Robinson plowed deep, but he lacked the persuasive quality. He was followed by a young man who was sympathetic and persuasive. He gathered a great number to the church. "One man labors, and another enters into his labors."

The main thing is that we use the gift we have, and use it to its full. Better a sling we can use than Saul's armor that burdens us. If a man is born a teacher, let him give himself to teaching. He may call in an evangelist once in a while to reap the ripened harvest.

But a man may have latent gifts. It was said of Professor Maynard, of Colgate Divinity School, that he lacked the gift of illustration. His sermons were as juicy as a demonstration in geometry. You can surmise how little of an evangelist he could be. But he set himself at the task of cultivating his illustrative qualities; and so he became quite efficient in illustration. As a matter of fact, a good logician, if he gets well into the harness, makes the best kind of an illustrator. He does not sink into a mere story-teller.

If all real conversions must be based upon right ideas of God and Christ, it is necessary that doctrinal foundations be laid by some one. A series of doctrinal sermons once a year, varied to meet the changing hearers, is most serviceable. Too much exhortation or too much teasing people to be Christians defeats the aim.

There are places and times where "protracted" meetings will concentrate thought on the vital things, and secure

results that the regular weekly services do not secure. It is of value to hold attention for several days. The so-called "Week of Prayer," if it can be held because it is wanted rather than because it has been appointed by somebody, has merit. To have the help of neighboring pastors is good if the selection is good. But one needs to be careful lest he neglect his own evangelistic gifts. It has seemed good also to keep oneself in an evangelistic mood even when preaching doctrinal sermons. Warmth and faith are needed to make doctrinal sermons effective.

The greatest opportunity for the pastor to win souls is in the Sunday school. It is a false plan that holds back for Easter. "Now is the accepted time." The time to bring one into the church is when the heart is stirred by some lesson. Teachers may well keep this idea prevalent. John reported Jesus as saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." It is the privilege and the wisdom of the teachers to "lift up" Jesus, but lift him as he is, all the time.

Another most satisfactory evangelistic help is to have, once a year at least (probably at Christmas or New Year's or Rally Day), a meeting at which all the children of the Sunday school who are in any way interested in becoming Christians are invited. The meeting should be held in some quiet place, and only such as come voluntarily should be in attendance. Then one may talk with them simply, telling them about the way of life, setting before them the glory of the Christian life, and then giving opportunity for short simple prayers, by themselves. This commits them before one another and starts a fellowship that will grow into great usefulness.

These young folks "become" fully as stedfast as the older converts. Mr. Spurgeon said that of two thousand who came into his church in youth he never had occasion to expel one.

It is not to be forgotten that in small villages, where the

lines of denominations are about as high as the wall of the temple that shut out the Gentiles, the conditions are not like those of a city church. Some of the best work, by the noblest of men, is done in small churches. But all should keep the door open and expect some one to enter in. At Newburg on the Hudson there is a ferry-boat that runs during much of the winter. It goes often, whether any one rides or not, that it may keep the river from freezing over. We need to keep hearts from freezing over; to keep the way open for men to confess Christ. Confession enlists the soul. It starts a stream of influence that grows as the days pass, into a full tide of Christian usefulness.

THE WAY OUT

Reverend HAROLD C. PHILLIPS
Mount Vernon, New York

A MODERN minister, like a student who takes up for the first time a text-book in Geometry, and quickly glances through its pages, can feel that he is well supplied with problems—plenty of them. Perhaps, however, we may differ from the student in that we may rest assured that some of these problems we as individuals shall not solve; and furthermore, some of them will not be solved in our lifetime. But after all, just as important as actually solving a problem, is the assurance that we have actually discovered the way, the method that will eventually lead to its solution. It is far from my mind, therefore, to offer any quick, easy, or cheap solution to any of our problems, for I do not believe that any such solution exists. I am offering no panacea. I would do something which is just as important. I would suggest two or three things which I believe are indispensable to any contribution whatever to the difficult problems of one's age. It is the way of which I am speaking, not the goal. It is direction that I am describing, not destination; assured, however, that if we faithfully follow Him who said, " I am the way," we shall not be led into a blind alley, but shall at last be led out of darkness and into the marvelous light. The road is not easy. It is a path to follow which will take courage, effort, and grace.

And the first thing that I want to suggest is *knowledge*. We must make an earnest and constant effort to know. There was a time when the church of God, with its awe-inspiring clergy, did not need to make any effort whatever to know the facts. It stood upon the impregnable hill of authority, and its long-range guns boomed loudly and hurled projectiles into everything; or to use another figure, Science, Industry, Govern-

ment, Art—the church had only to pipe and these would all dance. But need I remind you that that ball-room has long since been deserted? The authority of tradition has given way to the authority of truth. Luke tells us of the Master that "His word was with power." John tells us that the officers who had come to arrest Jesus confessed that "Never man so spake." Matthew tells us that "He taught them as one having authority, and not as their scribes." But what was the authority of Jesus? Was it the authority of Hildebrand, of tradition? I think not. True, he came "not to destroy but to fulfil." And yet, listen to him as he speaks to the multitudes, "Ye have heard that it was said by them of old time—but I say unto you." And to the Pharisees he said, explicitly, "Ye reject the commandment of God, that ye may keep your own tradition." No, the authority of Jesus which all three Evangelists are unanimous in asserting, is the authority of *truth,* and that is the only reason why Jesus after all these centuries still speaks with authority, and we may boldly predict, ever will. It is because he spoke the truth.

How then can we know the truth? Well, there is some truth that comes by revelation, or perhaps, by intuition, as when a man looks at a beautiful rose, he does not need to know anything about botany to receive at once the truth about it. It is beautiful. When a man listens to great music, he does not need to know one note from another to receive at once the truth. It is heavenly. A reference made to Dr. Donald Fraser's book, "African Idylls," tells how once he brought an African native into his room to listen to the Hallelujah Chorus played on a gramophone. As the music swelled, this native was thrilled, his eyes filled with tears, and his face became radiant with reverence; and when it was all over, he turned in silence and walked away. He got the message of truth of that music, although he was quite ignorant of its technique. We should thank God for the truth that thus comes to us.

But there is another kind of truth equally important that simply will not come by intuition, and comes only by the more tedious, laborious method of education, of knowledge. Thus for example, do we discover scientific truth. The truth of gravitation did not come by revelation, but by experimentation. So, too, the great postulates of science, the uniformity of nature, the law of universal causation, the law of the conservation of energy or of matter, these scientific postulates, if truths they be, have been achieved by endless investigation, experiment, education. The difference between the steam-engine of James Watt, and the modern engine, or between the electrified horse-shoe magnet, with the revolving copper disk of Faraday, and our modern dynamos, is years of ceaseless experiments and laborious study. Let us thank God for the Mount of Sinai whence Moses by direct revelation discovered some of the eternal truths of God; let us also thank God for the laboratory where, through endless study and effort and education, Louis Pasteur discovered the serum for diphtheria, or Edison discovers some of the possibilities of electricity, other truths of God.

It might be well for us to remember that—Truth not only " sings with Homer," but also " reasons with Aristotle." The modern minister must know both of these approaches, for the truth of many modern problems will come only by patient, continuous, and faithful study. Some one has aptly said that the most hopelessly irreligious attitude is that of completely smug satisfaction. I fear that sometimes we are thus irreligious. We have " limits of opaqueness " to our minds through which we allow no light. Frequently we have our minds made up. We read with our eyes closed, and hear with our ears stopped. Like Marcion, the second-century heretic, we start out with a certain theory and then calmly discard or change every fact that comes along, to fit our theory. We act as if the world were what we think it ought to be, rather than what it is. We put foolish fears in the place of fearless investigation. Beneath

many of the difficult problems of our age, we have mentally written Q. E. D., when as a matter of fact, we need to be persistently and laboriously trying to find the value of x.

There are two reasons why we are often guilty of this smug satisfaction. Some of us do not realize that there is anything else to know. Wendell Phillips used to say that you might as well shoot some men with a bullet as with a new idea, for both would certainly take their breath away. This attitude is well expressed in such a saying as this:

> It was good enough for mother,
> And its good enough for me.

True, there are many respects in which my highest ideal is to be like my mother; her strong faith, her beautiful Christian character are good enough for me, and I never hope to surpass them. God grant that I might equal them. But there are many things that were good enough for mother and simply are not good enough for me, for the simple reason that life is not dead, but alive; not static, but dynamic. Mother traveled in a carriage. I need an automobile. Mother sent her messages by a boy who leisurely walked along the sunny roads of the tropics. I need a telephone. There are a thousand and one things that were good enough for mother and are not good enough for me. Any man, therefore, who faces life with that attitude is, I think, an enemy of truth.

And how many of us do! It is done in politics. "It was good enough for Washington, and it's good enough for me." Washington had no wide-reaching international policy when he lived one hundred and fifty years ago, and so we need none. We do it in religion. "Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship." But ever comes the answer: "Neither this mountain nor Jerusalem. God is a Spirit." And spirit is life; and there is one thing that life will not do, and that is to *stay put*. To be true to the past, we must go beyond the past.

To keep the faith of our fathers, we must not only look back to them, but look forward with them. Truth is found not only in the evening shadows, but also in the morning light. It is true now, and will be world without end, that "Time makes ancient good uncouth." Listen to these searching words of Richard Roberts:

> The one thing you cannot do to life is to regimentate it . . . you cannot hold it in a straight-jacket. The man who lingers in the cozy corner of ancient orthodoxy is in danger of falling among those forms of life which have stood still while the spirit of life has gone ahead on its royal way.

But there is another reason why many of us are not interested in knowing the facts, and that is we are afraid that if we should know the facts we might have to change our minds, and that is one of the things which very few people can do, gracefully. Two of our most surprising mental traits are, first, the ease with which we form our opinions, and second, the almost incredible tenacity with which we hold on to these very opinions so shallowly formed. In many instances the cause of Truth would be greatly advanced, could we reverse the process. Professor Robinson, in his searching book "The Mind in the Making," finds an explanation of this latter trait in the little word "my." It is the most important one in all human affairs, he tells us, and has the same force whether it is my dinner, or my dog, or my house, or my country, or my opinion. In other words, my opinion, or my faith becomes a part of me, and I cling to it not so much because it is right or wrong, false or true, but because it is mine. "It is obviously," he writes, "not the ideas themselves that are dear to us, but our self-esteem, which is threatened. We are by nature stubbornly pledged to defend our own from attack whether it be our person, our family, our property, or our opinion." Dean Inge corroborates this when he says, "We all tend to predict the triumph of our own opinions." Happy is that man who loves truth so much that he can detach himself from his choicest

hobby and submit it to all the light that he can get. It might be well for us to remember the words of Marcus Dodds, that stalwart Scotch Presbyterian, when he said, "The man who refuses to face the facts doesn't believe in God."

I come now to a second suggestion. To knowledge we must add *discrimination*. To find the way out, the modern minister must try not only to know but also to discriminate.

Life is a strange medley of chaff and grain, of wheat and tares, of truth and falsehood. The modern minister who would make any contribution must be able to discover the pearl of great price among all the dirt and débris and barrenness of the open field. Perhaps this was what Paul had in mind when he spoke to Timothy about "rightly dividing the word of truth," or what the author of Hebrews had in mind when he spoke of the word of God as being "sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit and of the joints and marrow." We need to be discriminating as that:

> To trace the unexhausted stream through its shifting course; to discover continuity in change, the timeless in the temporary and the essential in the incidental, this is the perennial problem.[1]

Mrs. Alice Freeman Palmer tells us in one of her letters that as a girl she believed that all the nicest people lived in Windsor; that all the patriots of the country were in her political party, and that all the good people belonged to the Presbyterian Church. She lacked discrimination; but she adds, "I have changed my mind about some things since then." Unfortunately some of us never do.

In general it may be said that we need to discriminate in order to find the error which lies behind so much that sounds plausible, and also to find what truth there is in that which we are all free to admit contains error. Can any good thing come out of Nazareth? All that Nathaniel lacked was discrimina-

[1] Peabody, "The Apostle Paul and the Modern World," p. 9, Preface.

tion. It is so easy to condemn people in groups, but the honest man refuses to do that. He discriminates. We have our racial Nazareths, our political Nazareths, our religious Nazareths; but every Nazareth has its Christ.

A most important need is to discriminate in religion. In our religion there are the essential and the incidental, the temporal and the eternal. I question whether there is any greater need for ministers of Christ than to be able always to see the things that are not seen and are eternal, in the midst of the things that are passing.

If one could look clear through to the heart of the controversy which is going on in Protestantism at present, I believe he would discover that it is due simply to our inability to discover what is essential and what is not, in our religion. Christopher Morley, in one of his novels, says:

> People complain that wars are caused by, and are fought over, trivial things. Why of course! For it is only in trivial matters that people differ. In the deep realities they must necessarily be at one.

His words are especially true in religion. In the deep realities we are one.

When I went home a few years ago, I discovered that the course of the old river, in which as a child, I swam and fished, had been changed. A large ice factory had been erected, and the water that used to run through the fields was now harnessed to a pipe which drives the Pelton wheel of the ice factory. The course had changed, yes, but the water had not. Even so the course of Christianity, "the water of life," has shifted somewhat through the centuries. To the Eastern Church, marked as it was with the speculative philosophy of the Greek mind, Christianity received one emphasis. The Logos Christology of the Alexandrian School is still too baffling for any but the trained mind of the theological professor. In the Western Church, Christianity received another emphasis, for the Latin mind was more practical and less speculative

than the Greek. The Reformers of the Middle Ages shifted its course once more as they freed it from the authority of ecclesiastical organization to the conscience of man enlightened by the Spirit of God. Indeed the glory and strength of Christianity has been its ability to accommodate itself to the ever-rising needs of man, and the ever-increasing claims of truth. Like its Master, it loses its life simply to find it again renewed, enlarged, triumphant. Happy is that man who can discriminate between the scaffolding and the building, not made with hands; who will not be worried if creeds and dogmas used by our forefathers to give expression to the external in religion are no longer able to convey the full message of Christ's expanding Spirit, but will rather rejoice that like the Chambered Nautilus Christianity ever demands a more stately mansion for its ever-growing soul.

Look with me at the spring. What is it? One sees it in the blossoming flowers. Another hears it in the song of the birds. A third feels it in the force of the sparkling brook; but this is not the spring, these are but its temporal expressions, for the blossoms fade, and the birds depart, and the brooks freeze. No, the Spring is the eternal spirit of life which is greater than any one or all of its temporal expressions. So ALSO IS CHRIST.

To see the essential in the incidental, to discriminate between changing forms of expression and the eternal character of the thing expressed; to trace continuity through change, the timeless through the temporary, to discover the Eternal Spirit of Truth in the error which unfortunately is an inevitable part of all human effort—this is the privilege of the modern minister who would help in finding the Way Out of the perplexities of our day.

There is another thing, which in these modern days must be an inevitable part of the mental equipment of any one who would really make any contribution to the problems of his age. It grows naturally out of the two other things that we have

been considering. I mean tolerance. To know, to discriminate, *to tolerate.*

My thoughts go back to one of the episodes recorded in Mark's Gospel. The disciples in their travels discovered a man who was using the name of Christ, and yet was not following with them. This incident marks one of the first examples of intolerance among Christians, and it is a typical one. Perhaps this man was not of their race. Perhaps he did not live in their city. Perhaps he used a different language. However, John said to Jesus, "We forbade him, because he followed not with us." The disciples were intolerant. Immediately, however, came the answer of Jesus: "Forbid him not."

One need not have a very wide knowledge of church history, or of the history of Christian thought, to realize that the lesson of tolerance is one which the church has been very slow in learning. Some of the most regrettable acts in the history of the church, some of her most fruitless and barren efforts, must be placed at the foot of intolerance. Intolerance has marked the pages of history with the blood of some of the most Christlike spirits that ever lived. Intolerance has made the history of the church read as if her major mission were to fight a civil war against herself, rather than like a well-organized army, to fight the battles of her Master against the forces of sin. One need not know much about the modern church to realize that one of the chief causes of her unrest, the malady which is taking her strength, and threatens to make her impotent in the face of the world's great tasks, must be attributed to intolerance. The church would do well to heed again the words of its Master, "Forbid him not."

Now I do want to try to correct certain false impressions which I feel that many of us have when we think of tolerance. I fancy some of us think that tolerance is born of the spirit of indifference. Two men stand together on some rock and look out upon the ocean. As they look at the waves running in different directions, they are exceedingly tolerant. They

have no boat upon the current; nothing is at stake. They care not where waves move or winds blow; they are indifferent. So men look out upon the great sea of human thought, and they are perfectly tolerant, because they are blissfully indifferent to what any one may think. With a universal smile, they look upon all the creeds and heresies and opinions of their day, and benignly they exclaim, "God bless you every one." But that is not tolerance. That's ignorance. Tolerance does not mean indifference to the great truths of life.

So too I fancy that some feel that the tolerant man is the man with no convictions of his own. He is in character not unlike Katherina, whom Shakespeare depicts for us in "The Taming of the Shrew." You will recall the scene on the public road, when Katherina and Petruchio have their dialogue about the sun and the moon. How easily Katherina yields to her master when looking at the sun in broad daylight, he says,

"I say it is the moon."

"I know it is the moon," she replies.

"Nay, then you lie, it is the blessed sun."

"The God be blessed, it is the blessed sun. But sun it is not, when you say it is not, and the moon changes even as your mind."

Thus some think that the tolerant man is a weak individual without any convictions of his own, and like a spineless jellyfish lolls about upon the great tides of thought without any apparent purpose or destiny. Well, if you tried, you could scarcely paint a more perfect picture of what tolerance is not. The truly tolerant man is not the man who is indifferent to truth. On the contrary, truth is his chief concern. That's precisely why he is tolerant. He is not the man who lacks convictions, but in the words of Secretary Hughes, he has "convictions without bigotry." Tolerance is not weakness or indifference to truth.

What then is it? Why did the Master say, "Forbid him not"? Because he realized that even the beloved John did not have all the truth. The tolerant man is one who realizes that

truth is always very much bigger than his own particular conception of it. Truth is like the sun; it has many rays.

One stands at times in an old cathedral, and looks at the light as it pours in through different windows. From each window comes a different message. Through one he may see a crucified Christ, through another, a risen Christ; through a third, a ministering Christ. One shows him the angels, another, the apostles. But although they may all bring different messages, he stands in silence and receives them, realizing that it is the same light that shines through all of the windows.

So also is truth. No one human mind has yet been able to monopolize it, and never will be able. No one view-point has ever yet given us a view of its totality, and never will. No one emphasis has ever voiced sufficiently the fulness of the message of truth, and scarcely will it ever.

Phillips Brooks beautifully expresses this thought in that excellent little book on Tolerance, when he says:

> Therefore no man is truly tolerant who does not merely consent, but rejoice that other men think differently from himself regarding those subjects of thought which are capable of various apprehensions. I have heard some of our bishops declare with thankfulness and pride that there was no difference of opinion in their dioceses; that all the clergy thought alike. I know some ministers who want all their parishioners to think after their fashion, and are troubled when any of their people show signs of thinking for themselves, and holding ideas which the minister does not hold. Thank God, the human nature is too vital, especially when it is inspired with such a vital force as Christian faith, to yield itself to such unworthy slavery. [2]

See how this applies to our problem. One man, like Paul of Samosata, reads the Bible and is impressed by the essential humanity of Christ. He can be a better Christian by thinking of Christ as one who was "in all points made like unto his brethren." Another like Athanasius can be more Christlike if he stresses the divinity of Christ, the metaphysical implications

[2] Phillips Brooks, "Tolerance," p. 61.

of his life, his preexistence with the Father. One man reads his Bible, and he is touched by the ethical teachings of Jesus. Another, and he is sustained by the theology of Paul. One man looks at the life of Christ, and he is inspired to become a great reformer like Charles Kingsley. Another looks, and he becomes a great mystic like St. Francis of Assisi. A third looks, and becomes a social prophet like Walter Rauschenbusch. Who is right? All are right; for Christ, the Truth, is bigger than any one. "Are all apostles, are all prophets, are all teachers?" Phillips Brooks does well to tell us that a man needs to remember that

> truth is larger than his conception of it, and that what seem to be other men's errors, must often be other parts of the truth of which he has only a portion. . . How good it is [he wrote] that the divine light shines on many mirrors and completes its revelation in no single soul.

Three men look at the distant woodland. One, as he looks, sees so many logs floating down the river, or so many feet of lumber ready for the market. He is a builder. Another man looks, and he peoples the woodland with animals. It becomes for him a sporting-ground. He is a hunter. A third, as he looks at it, takes paint and canvas—he sees a picture. He is an artist. Who is right? They are all right. Each is speaking in his own tongue.

So also is Christ. To get a true picture of Christ one would go to no single group, no single point of view or emphasis, but he would gather all these various faces above his head, and like Sir Joshua Reynold's Angels as he looked through them, "The composite picture would be like that of the Son of man."

> Our little systems have their day;
> They have their day, and cease to be;
> They are but broken lights of thee,
> And thou, O Lord, art more than they.

I am not saying that all men are all right in all their views. That would be absurd; but the sin of intolerance is that it

would make of truth a lone little flower, when as a matter of fact, truth is a garden, containing a riot of colors, blended beautifully. It would make of truth a single-track affair, when truth is a great system, radiating in all directions from the great center, God. It would confine the voice of truth to the dull monotony of a single tone, when it really speaks with the voice of an orchestra, a variety of tone, but blended beautifully.

The final proof that truth is God, is the fact that no man can monopolize it. You cannot any more monopolize truth than you can God. Therefore " Forbid him not."

Once more. The tolerant man is a man of faith, of great faith, faith that the spirit of man illuminated and guided by the Spirit of God can be trusted in the quest of truth. God has no other method of giving us his truth, than by letting his Spirit work upon man's free spirit. That is the way we get all the truth we have.

Go back with me to the fourteenth century. See the spirit of man bound in the chains of ecclesiastical authority, and his free development overshadowed by a church that was as dogmatic as it was corrupt. It was into this darkness that God in his providence sent one of his great prophets—John Wyclif, " The Morning Star of the Reformation." If one would select one word that best describes the ministry of this great man, it would perhaps be " liberty." He indeed, like another prophet of God, " proclaimed liberty to the captives, and the opening of the prisons to them that were bound." It is his contribution to religious liberty which particularly concerns us now. The Bible up to this time was read by only a privileged few, the clergy, the nobles, the scholars, who like Wyclif, could read Latin. The great mass of the ordinary English-speaking people were entirely dependent upon the clergy for their spiritual enlightenment. Wyclif, as you remember, inspired and strengthened by God, did something, the far-reaching effects of which we are still reckoning with. He translated the Bible into En-

glish, placed it in the hands of his "poor priests," and these itinerant preachers went through England, making the Bible available for each man, preaching the gospel of religious liberty.

Wyclif met the whole-hearted opposition of the church. One of his enemies refers to him as

> John Wyclif, that organ of the devil, that enemy of the church, that author of confusion—that idol of heretics—that storehouse of lies, that sink of flattery——

and so on, language that sounds very modern. But it is one of the eternal compensations of truth that him whom they curse in the fourteenth century, invariably the enlightened conscience of the twentieth rises up to call blessed forever. If intolerance had had its way in the fourteenth century, we would have had no English Bible. If it had had its way in the sixteenth century, we would have had no Protestantism. Our whole Protestant movement, rightly or wrongly, is founded on the faith that the spirit of man can be trusted, when guided by the Spirit of God.

We speak about keeping "the faith of our fathers." This is one part of our fathers' faith which we should keep, and it is being threatened. After Wyclif had put the Bible in the hands of the common people, Parliament passed a law to the effect that whosoever they were who should read the Bible in the mother tongue, should forfeit land, cattle, body, life, and goods—be condemned as heretics to God, enemies of the crown, and most arrant traitors to the land. Now my point is this, that whenever we insist that another shall view the Bible as we view it, and read it as we read it, that he shall emphasize what we emphasize and interpret it as we interpret it, we are denying him the right for which our fathers gave their life, namely, the right to read the Bible in "the mother tongue." We may as well go back to the fourteenth century and place the Latin version in the hands of the average man, as to give

him an English translation, the words of which he is free to read, but the meaning and message of which are controlled by ecclesiastical authority. "Search the scriptures" is the inscription on a granite column recently erected to John Wyclif in the little town of Lutterworth where he labored. But what is the use of searching if one knows before he starts that he is in duty bound to find precisely what another has found? "Thy word is a lamp unto my feet, and a light unto my path." But how is it to enlighten *my* path if I am made to believe that it shines only with one degree of radiance?

Would to God that the modern church had the vision and the tolerance that was possessed by the first Christians. See them in Jerusalem. The scene is Pentecost. A group of men are gathered together. They are all Galileans. They all speak one language. Then the Spirit of God comes upon them, and what happens? Immediately each begins to speak a different language. They all spoke "as the Spirit gave them utterance," so that all the Jews in Jerusalem who represented "every nation under heavens," heard these men speak "each in his own language," the wonderful works of God. If they had been intolerant, twelve different churches would have been started, not one.

From the day of Pentecost to the present hour, this has been the charm and the strength of Christianity. Time and time again the church having "zeal without knowledge" has tried by manmade creeds and dogmas to standardize the free expression of God's Spirit, simply to find the word of Paul to Timothy come true, namely, that "the word of God is not bound," or as Moffatt translates it, "There is no prison for the word of God."

It might be well for us to heed the words of Martin Luther:

> Thoughts are tax free. Heresy is a spiritual thing. It cannot be slain with the sword, burned with fire, or drowned with water. Over the soul God can and will let no one rule except himself alone. [3]

[3] McGiffert's "Life of Luther," p. 319.

"Forbid him not," said the Master. Jesus was willing to trust the spirit of man guided and inspired by the Spirit of God. He had faith. That is the attitude of the tolerant man.

And now I want to mention a third thing which I believe is a part of true tolerance. The tolerant man is he who respects the intellectual honesty of another. He feels that it is much better for a man to have a small faith that is his own, than to have a big faith that is not, for as President King beautifully says, "For even a small reality is far more significant than a big man." [4]

Christian faith is something which you cannot get by proxy, but must be achieved through one's own experience. David would have looked far more imposing in Saul's armor, but he was a thousand times more powerful with his own equipment, even if it was only a sling and a stone. Certain vagabond Jews, when they saw the wonderful works that Paul did in the name of Christ, took Paul's formula, "We adjure you by the Jesus whom Paul preacheth." But the Jesus whom Paul preached was of no use to them. Nor is he to us, until like Paul we have discovered him for ourselves. Formulæ have no power in religion.

I am thinking of the Unitarians. I am not a Unitarian, but I would be slow to claim that Christ means more to me than he did to William Channing, one of the founders of American Unitarianism. One of Channing's favorite texts was, "He that hath seen me hath seen the Father." He said "When Christ came, God visited the earth." I would not dare to say that the sacrificial and atoning death of Christ upon the Cross means any more to me than it did to John Bowring, another Unitarian, who wrote, "In the Cross of Christ I glory."

The tolerant man respects the intellectual honesty of another. He would rather that a man should have a sling and a stone that are truly his and help him in the spirit of Christ to increase his armor, than that he should be decked out with

[4] "Seeing Life Whole," p. 85.

an imposing armor which really belongs to another, and the full significance of which he does not understand.

All I have been doing has been to point to the way of Christ. These things mentioned were certainly possessed by his mind. Knowledge? He had it. "He knew what was in man." He astonished Nathaniel by telling him that even before Philip called him, he saw him. "Have ye understood all these things?" he once asked his disciples. He knew men.

Discrimination. That was why he broke with the religion of the Pharisees. They paid tithe of mint, anise and cummin, but had omitted the weightier matters. They were like whited sepulchers, beautiful outward, but unclean within. They were blind guides that strained at a gnat and swallowed a camel.

Tolerance? Christ was no bigot. He made an outcast Samaritan the hero of one of his most beautiful stories. He said that he had found more faith in a Roman centurion than in Israel. Through the centuries come ringing in our ears his words of rebuke to the disciple who tried to stop another because he followed not with him, "Forbid him not." Jesus never forgot, as an old Indian proverb puts it, that "There are always people on the other side of the hill."

To find the way out, "Let this mind be in you, which was also in Christ Jesus." *He is the way.*

ARCHÆOLOGICAL AND CRITICAL NOTES

Some interesting side-light has been thrown upon the so-called Moloch-worship and the sacrifice of children, by a recent loan by the Archæological Society of Washington to the Smithsonian Institution, of a find in North Africa. It is described as follows in the *Smithsonian Local Notes:*

Through Count Byron Khun de Prorok, a collection of antiquities from Carthage, North Africa, unearthed in the ruins of the temple of Tanit, the goddess of heaven (*dea cœlestis*) of the Phœnicians. It consists of a votive altar and obelisk of limestone, a string of amulets, a pottery dish, pottery lamp, and a pottery urn. The urn is filled with the debris of ashes and bones. These relics have been examined by the Institut Pasteur and found to be those of infants and small animals. In a space of 20 square meters, partially examined, no less than 250 urns containing human bones were found. The horrible cult of sacrificing children to Moloch is often referred to in the Old Testament (Lev. 18 : 21; Deut. 12 : 31; 2 Kings 3 : 27, etc.), and, according to Church Father Tertullian, it continued in Carthage to the reign of the Emperor Tiberius (14-37 A. D.), who crucified the priests who performed these sacrifices in the temple gardens. It is thought that the animal bones found in the urns alongside of the children's bones were secretly substituted by the parents in place of their children.

The Journal of Art and Archæology has this note, in its issue for April last, concerning Dr. Edward Chiera, lecturer on Biblical Archæology in Crozer Seminary:

Professor Chiera, Annual Professor at the School in Bagdad, has been asked by the Government at Iraq to undertake an excavation for the Government at Kerkuck on the eastern border of Assyria, archæological objects of various kinds having been recently coming to Bagdad from that region, inducing the authorities to believe that important discoveries might be made by explorations at that point. Doctor Chiera has also been asked to make a study of some mounds on the lower Zab. These voluntary propositions from the Iraq Government are very encouraging for the prospect of the School in Bagdad, for while the British Mandate for Iraq in

theory opens the country for the archæologists of the world, the application of the Mandate depends upon technicalities which can easily exclude archæologists of nations other than the British.

Doctor Chiera has been authorized by the American Schools to make a survey of the districts along the Tigris. A similar survey is planned by Director Albright and Professor Dougherty, Annual Professor designate at Bagdad for next year. Such explorations are essential in order to effect an archæological survey of Mesopotamia. It is hoped that American scholarship can take hold of this immensely necessary task, through the American School at Bagdad.

Since Doctor Chiera left the United States, last fall, to take up this work at Bagdad, his volume of "Sumerian Religious Texts" came from the press. It is Volume I of "Crozer Theological Seminary Babylonian Publications," printed upon fine paper, and stoutly bound for use of scholars and for libraries. The volume comprises all the religious texts hitherto unpublished, found among the Sumerian texts from Nippur, and now in the Musée d'Antiquitées de Stamboul (formerly the Imperial Ottoman Museum). The volume is the result of Doctor Chiera's work in 1923 when holding the "Barnard C. Taylor Traveling Fellowship" of Crozer Theological Seminary. It consists of seventy-two autographed plates of the numerous tablets in the collection, with introduction to the texts, their description, transliterations, and translations as far as possible, because of the fragmentary nature of some of them, the lacunæ, etc.

This valuable piece of work was made possible by generous financial assistance of Mr. John P. Crozer of Upland, Pa., president of the Board of Trustees of Crozer Theological Seminary.

In a letter dated Kirkuk, April 3, Doctor Chiera gives a general account of the early stages of his exploration.

While the preliminary arrangements for the expedition were being made, I had time and leisure for making a little archæological survey of the "tells" around here. I was immediately surprised to find that this zone had been inhabited since earliest time by a people of advanced civilization. Some of the "tells" around here rival with Kish and Ur in point

of antiquity and go well beyond the third and fourth millennia B. C. Stone knives, sickles, arrow-heads, and beautiful stone vases are found in large quantities, together with painted pottery similar to that which had already been found in some of the mounds of South Babylonia and in Elam, and which is considered to be of the earliest known type. The very city of Kirkuk is itself built on an ancient mound, and in places where the rain has washed away the outer soil, one can yet see mud-brick walls in position, while jars and various other objects are sticking out from the dirt.

But even better than Kirkuk is a place called Wiram Sheher, now entirely abandoned and in the open country about eight or ten miles southwest of Kirkuk. There in my opinion was the ancient capital of the district of AN-ZA-KAR. We see now a series of mounds, some of which have been inhabited up to the late Assyrian and Persian period, while others have been abandoned since ancient antiquity. The natives now dig there for bricks, and there is no doubt that very good results would be obtained by excavation.

The reason which had prompted the Iraq museum to begin excavation near Kirkuk was that we do not as yet know to what race the ancient inhabitants of this land belonged. Tablets had been found and brought to Baghdad, on which the personal names were not Assyrian. So it is hoped the character and race of this early population may be determined by the results of the excavation.

I selected for the work a small elevation near the mound of Yaghlan Tappah, two and a half miles southwest of the village of Tarkalan, which lies about five miles south of Kirkuk. I established myself in a mud house in the village, together with an interpreter sent by the department of public works.

The excavation proved interesting from the very beginning. The elevation represented the palace of a rich man and is dated about 1000-1200 B. C., a period which has not yet been studied. In the various rooms we found 60 or 70 tablets of a very desirable type, i. e., letters and contracts. We also came upon a lot of pottery, all of new types, and door sockets in the form of circular stone rings. In one of these sockets the copper support of the door was found in position, perfectly preserved, with copper nails quite intact. This is a unique object, and alone would pay for all expenses incurred in the work.

We have not as yet completely uncovered the palace itself. We have however come upon a large courtyard, fully paved with baked bricks, and a small room with the pavement made of bricks, in the shape of keystones, that dovetail into each other. The walls are generally built of mud bricks,

which rest on a foundation of from three to five rows of large baked bricks. The face of the wall is covered with mud plaster, and over this has been spread a thin coating of bitumen. This bitumen coating is much thicker at the base of the walls in the courtyard where they were exposed to the elements.

Altogether we had dug about a month when the funds which the Iraq museum had placed at my disposal gave out. Rather than abandon the excavation, I made a hurried trip to Baghdad, and received permission to continue the work under the auspices and with funds supplied by the American School of Oriental Research. Thus was born "the joint expedition of the Iraq museum and the American School of Oriental Research."

I have obtained the right of publication of all material already found, and all that may be found in the place, and am now rushing back to Tarkalan to resume the work. This means at least another month and a half of residence in Iraq, but it is work that is well worth while.

No doubt the finds in connection with this work will make an important contribution to the solution of some of the problems of the Ancient East.

SINCE the last CROZER QUARTERLY went to press, Doctor Herman V. Hilprecht, noted Oriental scholar, formerly professor in the University of Pennsylvania, passed away in his sixty-eighth year. Doctor Hilprecht made extensive researches at Nippur, and was one of the few experts in the study of the Sumerian texts. He was a friend to Crozer Seminary, and the donor of the reproduction, now in the library, of the monument containing the famous Hammurabi Code. His body rests in the little cemetery connected with the Upland Baptist Church, Upland, Pennsylvania.

RHETORICAL WORD-PLAY IN MOFFATT'S OLD TESTAMENT

DOCTOR JAMES MOFFATT has so successfully dealt with some of the difficult problems of translating an ancient Oriental literature into a modern Western speech that one turns to his Old Testament translation to observe how he deals with

such elements as paronomasia, the pun, assonance, and like, more or less common characteristics of Hebrew speech.

In a review of the first volume, Genesis to Esther, Professor Matthews, in THE CROZER QUARTERLY for January, 1925, pointed out the happy fashion with which Moffatt deals with poetic passages, even occasionally resorting to rime. Many such cases are found in the second volume, *c. g.*, Isaiah 11 : 27:

> Then from your shoulders shall
> Assyria's load be shifted,
> and from your neck his yoke
> shall then be lifted.

Or, observe this, Song of Solomon 3 : 7f.:

> 'Tis the palanquin of Solomon,
> with sixty of a guard,
> sixty of Israel's braves,
> armed each with a sword,
> all expert in fight
> with sword on thigh
> for alarms by night.

For its bold poetic luxuriance, no version has equaled Moffatt's in the attempt to set forth in English the profusion of the passionate imagery of this tanglewood of glowing lyrics called Solomon's Song. Rime, however, is rare in Semitic languages, except in Syriac. Moffatt is fond of alliteration, giving poetic effects which carry the spirit, but not the form of the Hebrew. Alliteration is more characteristically Germanic, Anglo-Saxon, and Scandinavian. Note the following alliterations selected somewhat at random; the first from Moffatt's Twenty-third Psalm (ver. 4)—which, by the way, will shock the sentiments of the conservative reader far less than most new versions of this Psalm have:

> My road may run through a glen of gloom,
> but I fear no harm, for thou art beside me.

Or, see this sentence from Ecclesiastes (7 : 6):

> Like nettles crackling under kettles
> is the cackle of a fool.[1]

Or this (Eccl. 10 : 1):

> A poisonous fly makes perfume putrid.

And this (Eccl. 10 : 12):

> The words of wise men win them favor.

Moffatt makes the old man depicted in chapter twelve to have "almond hair, and he drags his limbs along" (ver. 5). Jeremiah cries out,

> Raise a lament for the mountains,
> a dirge for the downs.

The Hebrew prophets were fond of that form of word-effect, that depends for its power or charm upon dissimilarity of meaning with similarity of sound.

Isaiah has many such rhetorical devices for enforcing his message, and Hosea is particularly fond of playing upon words. Doctor Moffatt renders a familiar paronomasia (*sarayik, sorrarîm*) "your rulers are unruly" (Isa. 1 : 23). Cf. Cheyne's "Thy law-makers are law-breakers." The corresponding passage in Hosea (9 : 15) from which Isaiah may have borrowed, Moffatt translates, "Their rulers are rebels," which is not bad, considering how difficult it is to transfer a rhetorical sound-effect from one language to another.

Isaiah's (double) paronomasias in 5 : 7 (*mishpat—mispach, tsedhakâ—tse'aqâ*) are rendered without special attempt to reproduce the similarity of sound:

[1] Since these notes were made there appeared in the May *Expositor*, of which Doctor Moffatt is editor, the following criticism of this passage: "Our vicar is very angry at your rendering of Eccl. 7 : 6, 'Like nettles cackling under kettles is the cackle of a fool,' and insists that this is outrageous, to put in a jingling sound like this." To which Doctor Moffatt replies: "I am afraid he does not well to be angry. The 'jingle,' if you call it so, is in the Hebrew, which runs thus: *Ki kekhol hassirim tahath hossir.* The writer deliberately chose a word for thorns or nettles (*hassorim*) which would chime with the word for a pot or kettle (*sir*). The nearest equivalents of which I could think were 'nettles' and 'kettles.' Unless you translate in some such way you are missing what the writer intended to say." This is a typical example of Doctor Moffatt's method in rendering the Hebrew paronomasia.—*Ed.*

He looked for *justice*—and lo *bloodshed,*
For *right*—and lo *shrieks* from the wronged!

Cheyne, who did so well for the previous paronomasia, gives this up (as did Moffatt) saying, "The words in the Hebrew are inimitable." If any one wishes to discover how difficult such a feat is, let him try it. We venture this awkward attempt, however:

He looked for *rightfulness,*—and lo, *frightfulness;*
For righteous *redress*—and low, a cry of *distress.*

The familiar passage in Hosea (8 : 7) with its paronomasia in the second line (*tsemach-qemach*) is rendered,

They sow the wind and reap the storm.
No stalk on their *shoot,* it bears no *fruit.*

Not so successful is the play on words in 9 : 6 (*teqavtsem—teqavrem*):

Gathered in Egypt,
mustered at Memphis.

But since the paronomasia is in the verb forms and not in the nouns, we suggest,

Egypt shall *gather them,*
Memphis shall *cover them* (Heb., *bury*).

In 9 : 15, "their *rulers* (*sarêhem*) are *rebels* (*sorrerîm*)" is as good an effort to preserve the paronomasia in the English as could probably be found. The fine alliteration and assonance in 12 : 1 (Heb. ver. 2) appears thus:

Ephraim herds the wind
and hunts a sirocco.

Hosea plays more than once upon the name Ephraim (fruitful), as in 9 : 16:

Ephraim is blighted,
withered at the root;
Ephraim the fruitful bears no fruit.

Why the translator should have ignored the same pun in 14 : 8, by rendering the word *fruit* by *welfare* is not clear. Better:

> What more has Ephraim to do with idols?
>
> . . . . . .
>
> From me is thy *fruit* found.

Since Hosea has many puns upon proper names, it is interesting to observe how Moffatt preserves them:

> Call her "Nomercy, for no mercy more will I have on the house of Israel, no forgiveness for them at all."

And again,

> Call him "Nofolk, for you are no folk of mine, and I— I am not your God."

The play upon the ideas "Baal" and "husband" recurs (2 : 16):

> On that day, the Eternal declares,
> she shall call me "My husband,"
> no more "My Baal."

The play upon Gilgal and *heaps* (*galîm*) was too hard even for our versatile translator to attempt. (12 : 11.)

One naturally inquires what Doctor Moffatt does with that succession of plays upon proper names recorded in Micah, the most sustained instance in the Old Testament. Reuss, Cheyne, and others had made efforts to pass the effect over into translation of the prophet's picture of the doom of Jerusalem's neighboring villages as the enemy presses to her very gates:

> Weep tears at Teartown (Bochim)
> grovel in the dust at Dustown (Beth-ophrah),
> fare forth stripped, O Fairtown (Saphir)!
> Stirtown (Zaanan) dare not stir,
> Beth-esel. . . . . .
> and Maroth hopes in vain,
> for doom descends from the Eternal
> to the very gates of Jerusalem.

Harness your steeds and away, O Horsetown (Lakhish),
O source of Sion's sin,
where the crimes of Israel center!
O maiden Sion, you must part with
Morêsheth of Gath;
And Israel's kings are ever balked
at Balkton (Achzib).

The man of the modern West seldom uses a pun except in rather frivolous play. Not so with men of old. Jacob on his dying bed is represented as playing upon the names and characteristics of his son; *e. g.*, "Gad, a troop (*gedud*) shall press (*yegud*) upon him." So, Shakespeare does not hesitate to make the sick and aged John of Gaunt to say (Rich. II, II, 1, 73):

Gaunt! O how that name befits my composition,
Old Gaunt indeed, and gaunt in being old.

Paul puns upon the name of his slave-brother, Onesimus, whom he sends back to Philemon:

Once worthless, but now *profitable* to both you and me.

The old prophets were dead in earnest when they used puns and other forms of paronomasia. The fine piece of assonance and onomatopœia of Isaiah 28 : 10, 13 (*tsaw latsaw, tsaw latsaw, qaw laqaw, qaw laqaw, ze'îr shām, ze'îr shām*), a most fitting representation of dull, monotonous reiteration, Moffatt attempts to reproduce, though not fully:

Law upon law, law upon law, line upon line, line upon line, a little here, a little there.

Another has tried to carry over the prophet's sameness of sound more fully (though, in sense, more freely) by thus rendering the passage:

Law upon law, law upon law, saw upon saw, saw upon saw, a little here, a little there.

When one considers the stupendous task Professor Moffatt set for himself, in that he not only first attempted to go carefully and critically behind the Masoretic text, but then to give to the reader accurately the sense of the original, and further to give that sense in English which would preserve the flavor of the original, and at the same time be readable, attractive, English—one must surely accord to this versatile English scholar the highest praise.

E. B. Pollard.

NOTES AND CURRENT DISCUSSIONS

NEW VERSIONS

New versions of the Scriptures are giving intelligent people less concern than formerly, since they understand that these recent translations do not "change the Bible," but undertake to give the reader more exact knowledge of the meaning of the original writing, in plainer English. Some scholarly men, to be sure, like Professor Felix Shelling of the University of Pennsylvania, deplore the new versions, on the ground that the Bible of King James has become a great English classic and should remain the well of English undefiled. Of this viewpoint, Professor E. J. Goodspeed has lately said:

> Of all quaint fancies, the idea that the Bible is primarily a work of English literature is probably the quaintest.

And Professor Moffatt has been compelled to make his *apologia* in "Why I Translated the Bible." In this article, which first appeared in *The Guardian of London,* he explains his own viewpoint as to translating Scripture passages:

> You work with them till they rise out of the Hebrew into an English which reflects their throbbing pulse and rush and sweep and native edge. You must let them carry you even to the unconventional. And this is not to modernize them. On the contrary, it is paradoxical, but true to say, that the more ancient you make your Old Testament, the more modern you make it.

The close of the nineteenth and the first quarter of the twentieth centuries are like the sixteenth and beginning of the seventeenth with respect to the large number of new versions [1] of the English Scriptures that have appeared. Though the

[1] The best known of these are: R. V. English-Canterbury 1881-1885. American Revised, Thos. Nelson & Sons, 1901. Improved Edition Bible Union Version, Am. Bapt. Pub. Soc., 1912. Twentieth Century New Testament, 1900-1904. Modern Speech New Testament, Weymouth, 1902. The New Testament, New Edition, James Moffatt, 1922, Old Testament, 2 vols,. 1924-1925. The Revised New Testament, Ballantine, 1923. The New Testament, An American Translation, E. J. Goodspeed, 1923.

causes at work are somewhat different in the two eras, the results are in many respects similar. Then, the Scriptures were rather new to the great masses of the English-speaking world, and the numerous translations, culminating in the King James version, were a part of the literary revival of that period. Besides, sectarian foment had no little to do with successive translations. Today, however, the causes for increased interest in new versions may be traced to the fact of the natural transformation through which the living language has gone in the last three hundred years; to the fondness of the times for straightforward naturalness and directness of speech; and to the demand that whatever gains critical and historical research may have made either in clarifying the text of Scripture, or in understanding its meaning, should be used to give the people a more accurate rendition of the mind of original writers.

Some of the new versions are the result of combined labors of groups of scholars; others are the undertaking of individual translators. Some have started out with the avowed purpose of changing the "Accepted Version" only when it was actually necessary—a canon, the weakness of which is manifest. Some of the more popular versions have swung to the opposite extreme, avoiding as far as possible the King James reading.

Some one said of the Canterbury revisers that they knew Greek and Hebrew better than the King James men, but that the latter knew English better. A wit has lately suggested that one great advantage the language of the new versions furnishes is that hereafter nobody need confuse quotations from Shakespeare and the Bible. But colloquial English, though unconventional, is often quite expressive: For example "*Pick up* Mark and bring him with you"; "Felix had a pretty accurate knowledge"; "Men of Ephesus, *who on earth* does not know, etc." 2 Tim. 4 : 11; Acts 24 : 22; 19 : 35. (Moffatt).

Mrs. Helen Barrett Montgomery's translation of the Gospels has already been reviewed in these columns.[2] The entire

[2] Professor Henry C. Vedder, Crozer Quarterly, Vol. I, p. 231.

New Testament[3] from the pen of this gifted woman is now before us, in handy and attractive form. The observations made in Professor Vedder's review of the Gospels apply generally to the completed work. Many of the expressions are quite felicitous, while the aim of accuracy is kept well in mind. Imperfect tenses and present tenses are, as a rule, particularly well handled. Titles for chapters and paragraphs are made with much fitness—sometimes with a touch of the poetic and picturesque. The influence of Moffatt seems rather more manifest in the Acts and Epistles than in the Gospels. In many places however, Doctor Montgomery improves upon Doctor Moffatt. This is notably true in that cameo of Paul in First Corinthians, the thirteenth chapter. Mrs. Montgomery at least preserves more of its poetic appeal. "Now I know *in* fragment" is better than "bit by bit," which being used three times in succession by Moffatt (to render ἐκ μέρους) grates unnecessarily upon the sensibilities. One naturally looks for a few of the well-known, but difficult passages, to find out how a new translator has dealt with them. For example, Matthew 6 : 11, is rendered

> Give us today our bread for the day before us. (Moffatt, "for the morrow.")

The song of the angels as given in Luke 2 : 14, is made to read as follows:

> Glory to God in the Highest,
> And in earth, peace to men who please him,

which is probably the correct meaning. It will be difficult, however, for this rendering to displace either the older "good will toward men," or the later, "to men of good will." One turns also to the passage giving the dialogue between Agrippa and Paul, Acts 26 : 28f. Many good sermons have been upset by revisers, and sometimes a good hymn may be involved, as in this case. Mrs. Montgomery could not follow the old Version

[3] Centenary Translation of the New Testament, Am. Baptist Publication Society, 1924.

in the words, "Almost thou persuadest me to be a Christian." But the passage becomes:

> "In short, you are doing your best to persuade me to become a Christian."
>
> "Long or short," answered Paul, "my prayer to God is that not only you, but all who are my hearers this day might become such as I am," etc.

It is easy to criticize any translation of this pasage of so uncertain meaning. However, the expression "in short" in English has a common and definite meaning which clearly is not the meaning here. "In a short time," or "with little effort," seems to be the thought, but neither of these is ordinarily conveyed by the words "in short." The general idea which Agrippa seems to be expressing is, "Paul, you seem to be trying to make me a Christian *in short order,*" "to rush me into the fold"!

We here read, "'Long or short,' answered Paul." But καὶ . . . καὶ is never equivalent in meaning to "whether . . . . . or." Such a form may sometimes be good Hebrew, but not good Greek; and the author of the Acts is one of the least Hebraistic of the New Testament writers.

This leads us to the observation that the article is not so well handled as are the verbs, in this Centenary translation. There are many cases where the article is not expressed in the Greek, but should be in English; notably where the Hebrew "construct state" has influenced the New Testament Greek usage. So in 1 Corinthians 11 : 7, we should read, not "woman is *a* glory of man," but "*the* glory"; so also man is not "an image and glory of God," but "the image and glory of God;" even though the article is not expressed in the Greek. The task of making a translation of the New Testament is a difficult one, and Helen Barrett Montgomery has given us an exceptionally fine piece of work. Once taking it up, there is difficulty in putting it down. It should have wide sale and careful reading.

E. B. Pollard.

About a year ago there was published a study of "Theological Education in America," by Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, with a Foreword by Bishop Charles H. Brent. While the Survey was intended primarily to answer such vital questions as these: Are the seminaries effective in furnishing the churches with competent pastors and prophets? Are the seminaries turning out such scholarly ministers as to insure proper church leadership? What is the relation of seminary to university? Are the curricula of the seminaries sufficiently broad? What types of ministerial character are being created in the seminaries?—yet some other matters emerged and many important facts were incidentally made clear.

Among these are, first, the fact that the amount of money invested in theological instruction, for equipment and endowments, is enormously large in proportion to the number of students in attendance upon the seminaries. Take the Baptist denomination for example—and the Baptists are by no means exceptional. In the Northern Baptist Convention there appear to be about ten millions of dollars that have been put into equipping and endowing theological schools, besides a very large sum (running high into the thousands annually) given to this work, over and above the interest from invested funds. As the business man would say, the "overhead" is enormously large, in the aggregate.

The cause of this huge overhead expense is that there are eleven Baptist seminaries in the Northern Convention—eight English and three foreign-speaking schools. In them there are, in round numbers, about one hundred professors and almost six hundred students. These eleven seminaries do not include Gordon in Boston, or Temple in Philadelphia, though both of these have been of Baptist leadership and founding. That is to say, there is an average of one teacher to six students, and about sixteen thousand dollars invested per student. This makes the annual tuition of each ministerial student in the

neighborhood of eight hundred dollars, when the interest on ten millions is computed. This does not mean that the education received may not be worth all the outlay; but it does reveal the fact that we have too many seminaries for the economical administration of the Lord's money.

Another fact that seems clear from a study of Doctor Kelly's survey is that it has required many years of hard and patient toil to build up ample endowments and to secure proper material equipment for our seminaries. Newton Theological Institution, for example, which this year celebrates its one-hundredth anniversary, and is located near one of our wealthiest centers, is still in need of funds to do all it could well do in theological training. So with all the rest. In the South, the Southern Baptist Seminary, in its sixty-sixth year, is just now appealing to its constituents for two millions for improved equipment in buildings, etc.

The South has been wiser than the North in limiting the number of its seminaries to one, up to a few years ago. Then a second was opened in Texas. For only a brief time, a third has been developing in connection with Mercer University in Georgia. This makes only three in the Convention territory—although Southern Baptists are almost twice as numerous as are Northern Baptists.

While Doctor Kelly's book is incomplete, and quite unsatisfactory in some particulars, it is worth careful study as altogether the best survey yet made of theological education in the United States.

Who's Who in This Issue. Professor Henry Joel Cadbury is a native of Philadelphia, of good Quaker lineage, and was for a number of years professor of Biblical Literature in our neighboring school, Haverford College. After service in Europe during the war, he received a call to the faculty of Andover Theological Seminary, affiliated with Harvard University, where Professor Cadbury won his degree of Doctor of

Philosophy in 1914. Professor Cadbury gives us a brief but fresh evaluation of the Book of Revelation.

Professor Charles B. Williams, a native of North Carolina, was educated at Wake Forest College, Crozer Seminary (class of 1900), and University of Chicago (Ph. D. 1907). He has taught in the field of the New Testament in Southwestern Theological Seminary, Fort Worth, Texas, and in Mercer University, Macon, Georgia, with its new and growing theological department. Professor Williams has made a scholarly study of Gospel sources.

Rev. Charles Hastings Dodd, D. D., the cultured pastor of the Second Baptist Church of Germantown, Philadelphia, furnishes a most appreciative sketch of the services and high worth of his old teacher, the late Ebenezer Dodge, professor of Theology in Colgate Theological Seminary for many years. These pioneers of a generation ago should not be forgotten. Such men blazed the way for a ministry of broader vision and richer usefulness in the kingdom of God. We have in previous issues printed articles upon Henry G. Weston and John A. Broadus.

Doctor Alvah Sabin Hobart, for a score of years Professor of the English New Testament in Crozer Theological Seminary, furnishes the readers of the QUARTERLY with a sane study of the evangelistic problem from the practical angle. Doctor Hobart is always sane and always practical in his approach to all questions. His usual terse, familiar English characterizes his article in this issue.

Rev. Harold C. Phillips, whose article on " Some Aspects of a Young Minister's Faith " was read with so much interest in the CROZER QUARTERLY, for April, 1924, furnishes us with an equally suggestive discussion of " The Way Out " of some of the religious and theological perplexities into which many have fallen in these days of divergent opinions. Mr. Phillips is pastor in Mount Vernon, New York.

BOOK REVIEWS

After Ninety Years. Edwin Wilbur Rice. Philadelphia. American Sunday School Union. 1925.

It is given to few men to reach their ninetieth year, to still fewer to reach it with so large a measure of mental and physical vigor as Doctor Rice possesses, and to fewest of all to look back from that goal on a life so varied and rich in achievement. It has been a life mainly devoted to religious education through the Sunday school. It began with missionary work as a student during vacations; continued through fourteen years in pioneer labors in the then new Western communities of Wisconsin, Illinois, Kansas, and after the Civil War still farther West; and was rounded out by fifty years of service as editor and author of Sunday-school literature. Doctor Rice has been privileged to see the greater part of the wonderful development of the United States during the last century, and he gives us many glimpses of what he has seen. He has personally known most of the great religious leaders of three generations. The story is told with characteristic modesty and reticence, but the author has not been able to conceal his keenness of vision, his intolerance of shams, his breadth of human sympathy. He is so far from senile garrulity that the reader often wishes he had been able to let himself go a little more freely and tell us more in detail of himself and his own work, at a sacrifice, if need be, of what he tells us of others, interesting though these things are. May the genial and scholarly author continue to bear fruit in his green old age.

Henry C. Vedder.

Christianity and the State. S. Parkes Cadman. New York. The Macmillan Company. Pp. xi, 370.

It is no disparagement, but rather just praise, to say that this is eminently a preacher's book. None should infer that the homiletic method or the hortatory manner are disagreeably present, but that the point of view is that of the preacher, of one who is deeply conscious that the church and pulpit have a message greatly needed by the world. The question is, Shall this world and its affairs be interpreted by a materialistic or a spiritual philosophy? Are the ideas of God, righteousness, and immortality valid, and shall both past and present be viewed and the future be forecast in the light of those ideas?

Church and State are two greatest human institutions, and Doctor Cadman has made the attempt to interpret both spiritually. The growth of the State is traced from the early social institutions of family, clan, and tribe; and the various types of states are in turn subjected to examination and evaluation. The development of the Christian *ecclesia,* from its simple early form to the hierarchic despotism of Hildebrand, is then given a like scrutiny. The collapse of mediæval imperialism and the rise of nationalism form the next stage in the discussion, a separate chapter being given to each. The real nub of the subject, and the most interesting chapter in the book, is the ninth and concluding lecture on "The Challenge to Protestantism."

Many things that Doctor Cadman says are fitted to shock the smug complacency of Protestants. He does not mince matters, in his description of our nationalistic barbarism and the virtual repeal of the Sermon on the Mount by modern churchmen who conceive themselves set for the defense of modern civilization. Or when he says that the World War was the negation of God; and that so stupendous a crime imposes on Christians the inescapable obligation to prevent its repetition. The economic and educational challenges are not less sharp and inescapable. If Protestants have a better religion than others, so much the more is it their duty to prove it by their works. To evangelize the barbarous, rescue the decadent, educate a world ignorant of God into a genuine knowledge of him, may be named as among these good works. If the State has a low ethical tone, raise it! If it is pagan in its ideals and ethical standards, Christianize it!

The book will prove an excellent tonic for anemic Christians, for spineless Protestants. It should be an awakener of somnolent consciences.

HENRY C. VEDDER.

Foundations of Christianity: a study of Christian Origins. KARL KAUTSKY. New York. International Publishers. Pp. 480.

A BOOK that has had thirteen editions in Germany must surely have some merit, is one's first thought. One is conscious of some curiosity, also, to know how a subject like this will be handled by one of the most authoritative socialist writers of his day, a scholar, but not a technical Biblical or historical scholar. As might perhaps be expected, the book is marked by striking achievement and by defects equally marked.

The author is fortunate in being entirely free from tradition, not in the least influenced by theological bias, nor does he show any hostility to religion. On the other hand, he has a strong socialistic bias, and this greatly affects his interpretation of facts. He outdoes all but the few

most extreme Biblical critics (who deny that Jesus is a historical personage, but a mere myth) and bases his critical study of Christian origins on such extreme skepticism as this:

> Everything apparently written by the contemporaries of Jesus, for instance, by his disciples, has been recognized as a forgery at least in the sense that it is a product of a later age (p. 37).

And again:

> The hodge-podge of moral maxims and miraculous deeds which is offered by the Gospels as a report on these activities is so full of impossible and obviously fabricated material, and has so little that can be borne out by other evidence, that it cannot be used as a source (p. 395).

Or still again:

> There is not a single Christian thought that requires the assumption of a sublime prophet and superman to explain its origin, not one thought that cannot be pointed out before the time of Jesus in "pagan" or Jewish literature (p. 326).

Having thus put all the Christian documents out of court, what has Kautsky left on which to base conclusions about Christian origins? Obviously nothing but his own brilliant imagination, and out of that he proceeds to weave a marvelous web of what he would have us take for early Christian history. He is willing to concede that probably there was a historic Jesus, such a man actually lived and died, but he was of Galilean origin (the records that he has rejected as untrustworthy are cited to prove that), and was executed as a rebel against the Roman government. He was a real rebel, led an unsuccessful insurrection, taught hatred of the rich, and was the champion of the proletariat, and the documents have been interpolated and modified to conceal these facts, which however are still plainly disclosed in them. The followers of this rebel were at first a communistic proletariat; and the main point of this study of origins is to trace the process of the transformation of this association into the Church that Constantine and his successors made the official religion of the Roman Empire.

Much that Kautsky writes shows keenness of insight, real comprehension of the original Christian society and the way it was gradually changed into something as different as possible from the original ideas and methods, much is merely fanciful and really based on no evidence at all. Nearly all of what is true in the book is an old story by now to Christian scholars, while what is new is not true. In other words, the contribution made by Kautsky to what has been previously known, consists almost wholly of unverified hypotheses and demonstrable errors.

An additional count against the book is the disproportion of materials. Nearly one-third of the space is given to discussion of social conditions in the Roman Empire, and another third to Jews and Judaism, leaving barely a third for the professed theme of the writer.

HENRY C. VEDDER.

The History of Religion in the United States. HENRY KALLOCH ROWE, Ph. D., Professor of Social Science and History in the Newton Theological Institution. New York. The Macmillan Company. 1924. Pp. 213.

SEVERAL attempts have been made to tell the story of Christianity in the United States. The oldest of these, by Daniel Dorchester, was published fully fifty years ago, and was a collection of valuable but undigested materials, but in no proper sense a history. Quite satisfactory for its time and purpose was the "History of American Christianity" by Leonard Woolsey Bacon that was published more than a quarter-century ago as the final volume in the "American Church History Series."

Professor Rowe's book is not only later and more inclusive than either of the others, but different in purpose. It does not so much supplant them as supplement. Any one who goes to it, as to a handbook of facts and dates, will be disappointed. Any one who goes to it expecting a philosophic interpretation of the religious history of our country, will find exactly what he is looking for. As an account of the part that religion has played in the development of the social life of the United States and the formation of national character, the book leaves little to be desired.

The author begins with "The Heritage from Overseas," the stock of religious institutions and ideas that the settlers of this country brought with them from their native lands; and then proceeds to treat broadly and sympathetically the refashioning of these ideas and institutions that has gone on in this new environment. The history of religion in the United States is the story of an attempt to get rid of the shackles of tradition, and create a new type of Christianity. It is the story of a gradual emancipation from old-world traditions: first from institutionalism, a State Church; then from static methods, through an emotional evangelism; finally from traditional theologies, through a new study and comprehension of the meaning of the gospel. The chapters on "The Consequences of Freedom," "Rationalizing Religion" and "Socializing Religion" have seemed to one reader especially significant; but the whole book is well worthy of studious perusal.

HENRY C. VEDDER.

Divorce in America under State and Church. Rev. WALKER GWYNNE, D. D. New York. The Macmillan Company. 1925. Pp. 154.

THE author's point of view may be accurately inferred from the statement on the "jacket" of this book, that "the teaching of Jesus must be included, in any examination, to make it unsparingly scientific." Whereas, the moment religious ideas are admitted to the discussion of divorce, the study automatically ceases to be scientific. Because religious ideas are always controlling ideas, and there can be no scientific study which begins with a predetermined conclusion. Men of Doctor Gwynne's way of thinking have no need of scientific study of divorce; the voice of Jesus—which means the voice of Jesus as the Church has interpreted his sayings—has decided the matter for Christians for all time. The only use such men can make of science is to draw from it arguments to sustain their religious views. And that is what this book mainly does.

It does one other thing, however; it very effectively sets forth the present scandalous conflict of laws between the various States and the social confusion and distress that result. The author's plea for an amendment to the Federal Constitution, which would make possible a uniform law of marriage and divorce, is unanswerable. He seems to have reconciled himself to the probable fact that such a law would not accord with his religious standards of divorce, but thinks the uniformity would be a gain that would amply compensate for laxity.

The real difficulty with Doctor Gwynne and those who stand with him is that they are unable or unwilling to recognize social facts. Marriage has two aspects, one individual, the other social. The individual aspect of marriage is that two persons make mutual pledges of love and fidelity "till death do us part." The social side is that marriage creates a status, like citizenship, and involves the rights of children and neighbors. The social group underwrites the contract and assumes part of the responsibility for its fulfilment. That is the justification of laws regulating marriage and divorce, and it is their only social justification. Religious sanctions of marriage, whatever they may be thought to be, cannot be properly considered by legislators or courts, however they may control the consciences and conduct of individuals.

Now we are confronted by these social facts: in a large number of instances (one marriage in every seven, the statisticians tell us) the mutual pledges of married people are violated by one or both of the parties, to such a degree that the marriage relation has in fact ceased to exist. The union is actually destroyed; the twain that were supposed to have become one are once more twain, and there is no prospect that

they will ever become one again. What shall society do about such cases? Doctor Gwynne and his party say, Grant them a legal separation, but no release from the "bond" of marriage (p. 47). This is to half-recognize the facts. It is to maintain a legal fiction of union, which the court that grants the separation by that very decision recognizes is no longer an actual union. The real social damage is this wrecking of marriage, this breaking up of homes, this injury to children and neighbors, which is just as completely recognized and made permanent by legal separation as by absolute divorce. The true problem is, how to induce more people to respect their marriage vows, and to live together in love and fidelity till parted by death. In other words, frequent divorces are only a symptom; the disease lies deeper; and strict divorce laws are no cure for this disease.

It is most important that Christian people realize the meaning of these social facts and begin to seek a real remedy. There is little use in putting a plaster on a cancer. It is more likely to kill the patient than to cure him.

HENRY C. VEDDER.

Paths that Lead to God. WILBUR FISK TILLETT. New York. George H. Doran Company. Pp. 581.

HERE we have the best thinking from a long and useful life spent in the service of Christian education. Doctor Tillett has served well as professor of Christian Doctrine and dean of the theological faculty of Vanderbilt University, Nashville, Tenn. In him is found a singularly sincere, reverent seeker after truth—conservative, but always forward-looking. In the subtitle of this volume, we are promised "A New Survey of the Grounds of Theistic and Christian Belief." In accordance with this promise, the author undertakes to face old questions in the light of new knowledge and new emphasis and view-points. Candor characterizes the volume, and also a calm, robust faith, which makes rancor in discussion unnecessary and impossible. The main causes of present-day doubts are analyzed, and the need of reinterpreting God and restating the Christian faith in the presence of modern mental attitudes, is admitted.

The paths that lead to God, considered in this treatise, are seven: External nature, human nature, the divine-human Christ, the divine-human Book, the church, suffering and death, and finally, reason.

Such questions as the supernatural in a realm of law, the hypothesis of evolution, and the relation of modern psychological theories to the Christian faith, are candidly faced, and the author finds nothing in any of the results of scientific investigation to shake the foundations upon

which faith rests. The author has made himself familiar with the ideas of the leading investigators in the many lines of research, and handles his materials in the finest Christian spirit. In this volume we have conservatism at its best. The chapters on "Through Doubt to Faith, "Through Experience to God," and "Through Suffering and Death to God," with which the volume closes, are particularly suggestive, and indicate how the theological thought has in recent years been modified by the larger place given to human experience in the evaluation of things divine.

This book is well worth reading, as coming from one of our older theologians who walks with sure tread amid the mazes of modern thought, believing, as he says, "The paths that lead to God are paths of progress."

EDWARD B. POLLARD.

To Be Near Unto God. ABRAHAM KUYPER, D. D., LL. D. New York. The Macmillan Company. 1925. Pp. 679.

THIS is a series of one hundred and ten meditations. Many who had known Doctor Kuyper as a theologian, through his "Encyclopedia of Sacred Theology" and other learned treatises, or had admired his great attainments as a statesman and Prime Minister of the Netherlands, possibly like the reviewer had not known him as a warm-hearted, Christian mystic. But such, these meditations prove him to have been.

Doctor John H. DeVries, the translator of these saintly soliloquies, tells us it was Doctor Kuyper's habit to write out carefully at least one devotional meditation a week. The collection in this volume, though varied in topic, all gather about the single thought from Psalm 73: "As for me, it is good to be near unto God."

In these busy, bustling days when men are most concerned with *doing things,* or "putting them across," it is refreshing of soul to take up such a volume from a life so crowded with both thought-problems and affairs of practical statesmanship, and to realize the possibility of richness of fellowship with the unseen verities. This volume may well take its place among the great devotional classics of Christendom. It is not rhapsody, nor superficial sentimentality, but insight, sense of fellowship and faith.

EDWARD B. POLLARD.

Psychology for Bible Teachers. EDWARD ALDRIDGE ANNETT. New York. Charles Scribner's Sons. 1925. Pp. 241. Price, $1.50.

Mental Hygiene as Taught by Jesus. ALEXANDER B. MCLEOD. New York. Macmillan Company. 1925. Pp. 138.

The Pedagogy of St. Paul. HOWARD TILMAN KUIST, M. A., Ph. D. New York. George H. Doran Company. Pp. 169. Price, $1.75.

"THE time was when writers were eagerly applying the methods of modern literary criticism to the books of the Bible. Just now the volumes are being multiplied which undertake to apply the principles and criteria of modern psychology and pedagogy to the Biblical writers, particularly to the prophets, to Jesus, and to Paul" (Prof. G. Stanley Hall).

The first of these volumes is a hand-book in the "Life and Religion Series," edited by Frank K. Sanders and Henry A. Sherman. It does not deal with the Biblical material, as do the other volumes, but it undertakes to present in an untechnical way the prevailing views of students of modern psychology on the main subjects that a Bible teacher most needs to know, such as the imagination, the instincts, suggestion and the subconscious, habit, the intelligence, the feelings, the will, motive, conscience, conversion, etc. The little book is arranged for class use, with questions and books of reference, and will be found very serviceable for Sunday-school teachers, teachers' training-classes, and parents.

Mr. MacLeod's book starts with the assumption that one of the main purposes of Jesus' mission was to produce and to conserve in men soundness of mind in a sound personality. Certainly health and wholeness played a large rôle in his teaching and ministry. The author does not undertake to present so much the content of the teaching of Jesus, as the methodology, which, was wonderously modern and scientific. Such topics as "Mental Self-Reliance through Freedom," "Suggestiveness," "The Prolonging of Mental Plasticity," "Adjusting Studies and Tasks," "The Hygiene of Encouragement," "Responsibility and Service," "Religion and Mental Hygiene," are presented in the light of Jesus' method in dealing with men. Though not a profound treatment of this important subject, it is interestingly presented and will be found suggestive to those who would teach and live a wholesome gospel, such as Jesus lived and taught.

"The Pedagogy of St. Paul" opens up some new approaches to the person and work of the great apostle. Paul the missionary, Paul the organizer, Paul the theologian—each of these is quite familiar to us in the abundance of literature on these subjects. But Paul, as a Teacher, presented in the light of modern pedagogic standards, has led the author to a fresh study of this remarkable man. The racial and educational sources of his pedagogic method are indicated. His aims as a teacher, his educational views, psychological elements in his appeals, his pedagogic method, are studied by reference to his epistles, and what the historian in

the Acts gives concerning him. In a concluding critical estimate of Paul as a teacher, the author gives the apostle place as "a world teacher of first rank, an educator of distinction." "Therefore he deserves," says Professor Kuist, "a conspicuous place in the history of education."

EDWARD B. POLLARD.

God's Way with Man. LILY DOUGAL. New York. The Macmillan Company. Pp. 93. With introduction and biographical note by Canon B. N. Streeter.

THIS small volume published posthumously, gives the results of some profound thinking upon some difficult themes, by a remarkable woman. Canon Streeter testifies:

> Miss Dougal had a rare faculty for seeing religious things from a point of view quite different from that which strikes the ordinary mind.

And again:

> Miss Dougal thought of man pityingly, of God largely. Conventional Christianity seemed to her to conceive of man in too exalted, of God on too small, a scale.

One is therefore prepared to find in Miss Dougal an unusually virile grasp upon profound subjects, and, for a woman, an independence of treatment of religious themes, not common to many of her sex. Five subjects are here treated; "Providence and Miracle," "God as Educator," "Forgiveness—Human and Divine," "The Worship of Wrath," and "Beyond Justice." For her insight and clarity of statement, one is reminded of that stimulating book of thirty years ago, Henry M. Alden's "God in His World." The flavor of the volume may be indicated by such a quotation as the following:

> It would seem to be urged that we could never believe God sent us our daily bread through bakers, if he did not sometimes send it by a raven. The bulk of Christian experience cries out against this. Most religious people believe that what is good comes from God because they believe in God, and not because they first believed in miracles. . . Our Lord, when he said that no sparrow falleth to the ground without God, did not apparently mean that God exercised miraculous intervention, but that he did care for each individual sparrow.

EDWARD B. POLLARD.

Conversion—Christian and Non-Christian. ALFRED C. UNDERWOOD. New York. Macmillan Company. 1925. Pp. 274.

THIS is a comparative and psychological study of the phenomenon of conversion by the John Clifford Professor in the History of Religions in Rawdon College, Leeds. The author undertakes to utilize the knowledge

which the comparative study of religions and that which the modern psychology have brought forward, for a better understanding of the experience of conversion. Conversion in the Old Testament and later Judaism, in the classic period of Christianity, in Hinduism, in early Buddhism, in Islam, is presented in separate chapters. Conversion in its relation to adolescence is treated—objectively and historically, rather than psychologically. An effort is made to classify conversions into various types, which, of course, can be done, even though no two individual cases are exactly alike. The psychological mechanism of conversion the author attempts to trace.

Since the modern man is less inclined than his predecessors to think in terms of the sudden and catastrophic, he looks for the psychological antecedents of all conversions, even those which seem most cataclysmic. The author thus attempts to describe the conversion of Paul—which description will furnish a good example of the view-point and method of the book:

> What took place was a sudden irruption into consciousness of a complex which had been thrust into the unconscious by repression. Before he became acquainted with the Christian faith, the dominating complex in the mind of Paul was what one may call a Pharisee-complex. His Pharisaic zeal is evidence of this. From the first day that he heard of the Christian faith, what we may call a Christian-complex began to develop. All that he subsequently heard of the Christian faith tended to further its growth and to make it more closely knit. Since this Christian-complex was in antagonism to his cherished beliefs, a painful conflict was set up, during which the offending Christian-complex was repressed—that is, unwittingly separated from the rest of the mind and driven into the unconscious. Repression, so far from destroying the complex, enhanced its potential energy by cutting it off from the rest of the mind. This energy manifested itself in further feverish persecution of the Christians. In a state of tension, the apostle journeyed to Damascus, and on the way thither, the power of the Pharisee-complex to resist the Christian-complex reached its limits. An explosive change took place, in which the Christian-complex rose from its burial in the unconscious and became the dominant factor in the conscious life of Paul. The new orientation was bound to take place, if the mind was to preserve its equilibrium, for no tensely painful complex that is strongly repressed, can be kept permanently quiet in the unconscious. Sooner or later, the imprisoned psychic energy breaks out and results either in some pathological state, or in a complete rearrangement of complexes, which restores unity and equilibrium to the mind.

The chief value of the book lies in the fact that the author has brought together a vast array of various cases of conversion from many races in ancient and modern times, and held them up to the light of the new psychology. His chapter "Conversion During Revivals" is a valuable one, supplementing such a book as Davenport's "Primitive Traits in Religious Revivals."

EDWARD B. POLLARD.

Radio Preaching. Edited by PHILIP I. ROBERTS. Fleming H. Revell Company. New York and Chicago. Pp. 217.

The Door that Has No Key. BERNARD C. CLAUSEN, D. D. Philadelphia. The Judson Press. Pp. 111.

The Peril of Power. REV. HENRY HOWARD. George H. Doran Company. New York. Pp. 258.

The Old Gospel at the Heart of the Metropolis. JOHN ROACH STRATON. George H. Doran Company. New York. Pp. 298.

The Wonder of Life. JOEL BLAU. New York. The Macmillan Company. Pp. 229.

Preachographs. M. S. RICE. Chicago. Fleming H. Revell Company. Pp. 212.

HERE we have surely a variety of sermonic output to please the most fastidious sermon-taster. There seems to be a revival of interest in printed sermons. But they are not the kind of sermons the fathers preached. Of course not. Joseph Parker once reminded his audience that a volume of sermons is not the most attractive offer to publishers, who will usually agree to put out such volumes "on the usual terms." But today, preaching has come to be in a few cases of brilliant men at least a type of literature that large numbers are buying. Such sermons are brief, spicy, and often superficial. Generally they are very entertaining, but not particularly rich in spiritual values. "Radio preaching" is a collection of thirteen discourses by as many preachers, who were among those who early began the habit of broadcasting. As a whole, they are sprightly.

Bernard C. Clausen's "The Door That Has No Key" is a collection of thirteen sermons, the first of which gives title to the volume. They are in Doctor Clausen's bright, fresh, enthusiastic style. They may be of service to some preachers as antidote from what Dean Swift called the "unpardonable sin in the preacher"—dulness.

Mr. Howard's "The Peril of Power" consists of seventeen discourses on texts and themes which attract attention because of their having to do with great issues in life. Mr. Howard is a minister of the Australian Methodist Church; and his sermons are simple, thoughtful, helpful.

Doctor John Roach Straton has brought together eighteen of his sermons preached in Calvary Baptist Church, New York City. Doctor Straton has gifts as a public speaker which show through the printed page. Some misspellings of proper names and freedom in altering a well-known passage from a poet, now and then, mar somewhat the book.

The next collection, by Joel Blau, "The Wonder of Life" consists of religious discourses, hardly sermons, from one who looks at religious problems from a very different angle from that of the preacher of Calvary Church, New York. This might be a collection of discourses of a pro-

gressive Jewish Rabbi. They are reverent and stimulate one's thinking—though they fall short of the full, rich message of Jesus Christ. We have a thoughtful Jew philosophising upon life, from some Old Testament texts.

Doctor M. S. Rice, of Detroit, is one of the popular preachers of the day. In this volume, that bears the abominable hybrid name of "preachographs," Doctor Rice has brought together fifty of his sermonettes. This collection of religious snap-shots, like the volume "Radio Preaching," may serve to aid some preachers to correct the undue aridity which too often characterizes their pulpit efforts. Doctor Rice is never dry.

EDWARD B. POLLARD.

Craftsmen of the Soul, and Other Addresses. GAIUS GLENN ATKINS, D. D. 1925. New York and Chicago. Fleming H. Revell Company. Pp. 203.

THE minister of the First Congregational Church, Detroit, has won an enviable reputation among the American preachers of today by his books and his sermons. The addresses in this volume are essays of high order, more effective to be read, we fancy, than to be heard. They show a fine discernment of human nature, insight into spiritual realities, and an artistry of expression much above the average of men who speak. His sermon-topics are suggestive and attract the attention, whetting the appetite. Like many preachers of the day, Doctor Atkins is not overcareful as to the meaning of his text, provided it suggests the idea he has in mind. The first address, for example—that which gives name to the volume—"Craftsmen of the Soul" takes its cue from Psalm 119 : 109, "My soul is continually in my hand, yet I do not forget thy law." The Hebrew idiom "in my hand," does not imply craftsmanship but *danger;* just as we often say that one "takes his life in his own hands." See also Judges 12 : 3 and Job 13 : 14. The literary flavor and rich preference to the poets past and present will give delight to cultured readers. Doctor Atkins' estimate of modern poetry as a whole is well reflected in a paragraph which we dare to quote even in so brief a review:

> Our literature is wanting in spiritual affirmation, as is become rather a vehicle for depressing analysis than a kindling interpretation of life. The music to which this poetry asks us to march is futile and disheartening. You cannot move humanity's army to the rhythm of Amy Lowell's "Patterns," or Carl Sandburg's "Chicago"; "A Spoon River Anthology" and "Main Street" are broken meat for an age which works and plays on Main Street, with little vision of the hills of God.

The general tone and quality of these discourses are admirable throughout.

EDWARD B. POLLARD.

Tales of King Solomon. St. John D. Seymour. Oxford Univ. Press. 1924. Pp. 191. 7s. 6d.

This is a volume not likely to be very well known in America unless more than usual attention is called to its publication. It is, however, one which ought to become familiar to all those who are interested in notable Bible characters and who are ready to observe the growth of stories connected with unusual persons mentioned in the Bible, and especially to consider how the tales connected with those persons have unfolded on the basis of the Bible narratives as well as within the Bible literature itself.

It is to be emphasized also that the book has deliberately been made for the general reader rather than for the scholar, and as a happy element includes very suggestive colored illustrations portraying ideas of Solomon which have become embodied in tradition. The author, in addition to availing himself of a large variety of printed sources, has traveled widely in the Orient and included Solomonic tales which he found only in oral form, and has reduced to writing for the first time. He finds that these tales concerning Solomon are as widely distributed to the west as Ireland and to the east as the Malay Peninsula, and that as a natural result the varied forms of these stories have been distinctly shaped by the differing environments in which they have arisen.

These tales are found to concern themselves with Solomon's birth and his remarkable judicial decisions, his wisdom and knowledge, his power and magnificence, his magic carpet, birds and beasts, the finding of Shamir, the building of the temple, the Queen of Sheba, the daughter of Pharaoh, Solomon in exile, and Solomon's death.

In this modest but very attractive volume a new and suggestive field of inquiry is happily opened.

The author has thoughtfully added a useful index of the persons and places that he has discussed.

Frank Grant Lewis.

Life of Francis of Assisi. Henry C. Vedder. Girard, Kansas. Haldeman-Julius Company. 1925. Pp. 64. 10c.

This is a new volume in the Little Blue Book series of ten-cent books of which three earlier ones were reviewed in pages 242, 243, and 247 of the April number of the Quarterly. What Professor Vedder in the third of those volumes did for Luther he has here done for Francis. One is rather inclined to think that in the present volume he has even surpassed in excellence what he did in the preceding. Within the compass of a small booklet he has sketched in five chapters a picture of the church and

its relation to the age in which Francis lived, has deftly portrayed the early life of Francis and the experience which led him to "wed Lady Poverty"; has introduced us to the inevitable conflict between the Pope and the Friar and the equally natural subjection which the Friar met; has presented some of the by-products of the work of Francis, particularly the development of the Clarissines as an order of women, and has revealed the great apostasy into which the later Franciscan order was eventually led so as to defeat the purposes of its founder. The volume closes with two short writings of Francis, the first entitled "The Canticle of the Sun," and the second "The Will of Francis." One trusts that such a mere outline of what this inexpensive volume contains is in itself sufficient incentive to prompt a wide reading and thoughtful consideration.

FRANK GRANT LEWIS.

The Making of Modern India. NICOL MACNICOL. Oxford University Press. 1924. Pp. viii, 235. 7s, 6d.

THE work is dedicated "To the church of Christ that is and that is to be in India." Those who are acquainted with the writings of Doctor Macnicol will readily agree that he, if any one, has a right to make such a dedication. His previous works on India and the complex Indian religious life have amply revealed his ability, his open-mindedness, and his keen insight into both present conditions and the meaning of those conditions for the coming years. His remarkable grasp of the situation and the attractive style which he commands make a new book from his pen an unusual attraction for those who see, even though imperfectly, the transcendent significance of India in the coming decades.

In the volume now at hand he first discusses India's political progress, comparing the situation in 1923 with that in 1908; and the social and religious unrest, describing the conflict in religious ideas and the way in which Indian ideals relate themselves to present-day realities. The central portion of the book treats Hinduism in its relation to mysticism, the inherently devotional spirit of the Hindu, transmigration and Karma with their influence on Hinduism, the Hindu ideal of a holy life, and Hinduism as "the way to God." About forty pages are devoted to a delineation of outstanding Indian personalities including Raja Ram Mohun Roy and Devendranath Tagore, with a quite unusual section on Indian women poets and another describing some notable Indian Christians. Unexpectedly, perhaps, the work closes with a short chapter on "unchanging India." This does not mean, of course, that Doctor Macnicol thinks India is going to remain as at present. It is to be understood as bringing

vividly into the situation those elements of India which must be reckoned with as potent and relatively unchanging influences in the development of the different India which inevitably will arise in the future.

The volume is one which will be read with keen interest and enduring profit both by those who are already interested in the significance of India and by any who desire to feel that significance.

FRANK GRANT LEWIS.

Pennsylvania Place Names. A. HOWRY ESPENSHADE. The Pennsylvania State College, State College, Pa. 1925. Pp. 375. $3.50.

THIS volume by Professor Espenshade of Pennsylvania State College is the first in a series of studies in history and political science projected by the College. The author tells us that the work is an unexpected outgrowth of the fact that fourteen years ago he began incidentally to collect material on the subject without any thought of writing a book and had in mind simply the gratification of his own inclination in that field. He was stimulated to develop the subject, he says in the preface, through an extended correspondence which came to him as Registrar of The Pennsylvania State College and gave him acquaintance with most of the places of consequence in Pennsylvania, and at the same time aroused interest in their names.

All this was very fortunate for the history of Pennsylvania. It has furnished a reference work which is quite unique both in its character and its extent, since the student has placed before him a carefully prepared and highly authentic volume describing the origin and significance so far as known of all important names of counties, cities, towns, and boroughs in the State. There is also an appendix showing a list of works which have been consulted in the preparation of the volume, another on the formation and naming of the counties, and a third dealing with counties and county-seats.

In the indexing of the work Professor Espenshade was unfortunately influenced by the quite common idea that in a work which gives special attention to a certain class of names these should be indexed by themselves and other index references be placed in a separate index. Accordingly the user of this highly valuable work must always turn to two indexes in order to be certain that he has covered the references, instead of to the single index which best serves conveniently in the permanent use of such a book.

FRANK GRANT LEWIS.

The Prophets and their Times. J. M. P. Smith. The University of Chicago Press. 1925.

This is a companion volume of "The Moral Life of the Hebrews," by the same author, which was reviewed in a recent issue of the Quarterly. It is an equally important contribution to Old Testament interpretation. Its purpose is indicated in the preface. It

> is not to preach the message of the prophets to the men of today. It is rather to show as clearly as possible what the prophets were trying to do and say in their own generation. . . They were vitally concerned in all that was going on in the political and the social world. They sought to guide the course of events into the right channels. Hence no understanding of their work is possible apart from a knowledge of what was going on in the world about them.

In 264 pages Professor Smith has compassed, in the large, the story of the ministry of the prophets from the earliest days down to the close of the Maccabean period. With a gift for succinct and lucid expression he has presented the development of prophecy, with the varying attitudes necessitated by the changing conditions, in a most admirable way. The pastor who is interested in the prophets and their times can have no more adequate guide to the subject than this the latest work on the theme.

I. G. Matthews.

The Old Testament. A New Translation. Volume ii. Job-Malachi. James Moffatt. George H. Doran Company. 1925.

The first volume of this work was an achievement. Professor Moffatt showed himself equally at home with primitive story and priestly genealogy. What can he do when it comes to prophecy, poetry, and philosophy? Here again he is quite at home. In himself he is both a poet and a prophet, and as such he has been able to interpret others. Every page is refreshing and every paragraph is stimulating. Further, the more one reads it the more it grows on one. "The Eternal" which has throughout both volumes displaced the Hebrew "Jehovah," at which many looked askance at first, is rapidly winning favor with ear and tongue.

Not only the indefatigable labor that lies behind the translation, but the general accuracy of the interpretation and the felicity and beauty of the expression, amazes the reviewer. In this case illustrations are in no wise adequate to indicate the values. The translation has to be read, pondered, and reread. This should prove one of the most important aids to Bible study for the intelligent Christian layman and the Bible teacher that has been produced of recent years.

I. G. Matthews.

Stranger than Fiction; A Short History of the Jews from the Earliest Times to the Present Day. LEWIS BROWNE. The Macmillan Company. 1925.

"THIS is the story of the Jew, that strange man who will not die," and the story is stranger than fiction. It is a racy story of the history of this people from their nomadic days down to the present time. Necessarily only the high points are touched, but these are always treated illuminatingly. Good perspective has been preserved throughout. Whether in tragedy or triumph, the author has always preserved the keen human interest. The terrible persecution this people endured at the hands of the Christian Church is presented in very lurid colors, but it is not overdrawn. The depths of misery to which at times certain groups of Jews descended is full of pathos. The story of the "Jew-badge" and the Ghetto life amazes us at the ability of a people to endure suffering. The inner struggles of the race; their prejudices and ambitions, the counter movements of legalism and of freedom, their moral sanity and their weird hopes, are so treated as to give us a revealing interpretation of the Jew.

Not the least interesting contribution in the book is the attention to their constant struggle for freedom of expression in religion and their probable influence on early reform movements in Christianity. The Albigenses in the south of France who made one of the earliest and noblest struggles for freedom in religion, belonged to that locality in which the Jews had put up their most persistent fight for their own faith. How largely did their suffering and their heroism prepare the way for the revolt that found expression in the Reformation, is a very interesting question.

The book is easy reading. It is in reality the story of human history as embodied in the great creative and interpretative personalities. The value of the book is further enhanced by fifty "animated maps" which visualize the course and the crises of history.

I. G. MATTHEWS.

Our English Bible. The Story of its Origin and Growth. H. W. HOARE. E. P. Dutton and Company. New York.

THIS is a reprint of the second, revised edition, which was published in 1902. It is a well-known, well-written book on a worth-while subject. The history and the chief characteristics of each of the English revisions, together with the determined opposition that so many of them received, form the body of the book. Cogent criticism as well as merited appreciation of the various versions is frequently made.

I. G. MATTHEWS.

The Four Gospels: A Study of Origins treating of the Manuscript Tradition, Sources, Authorship, and Dates. BURNETT HILLMAN STREETER, Hon. D. D. Edin., etc., etc. New York. The Macmillan Company. 1925. Pp. 622.

DOCTOR STREETER has produced a volume on the Four Gospels which not only gives a full and comprehensive discussion of the various problems, but is also replete with new and stimulating suggestions. Perhaps the best way to reveal the scope of the volume is to quote his first paragraph:

> The obscurity, commonly supposed to veil the origin of the Gospels, is due not so much to the scantiness of the evidence available as to the difficulty of focusing on this one point the fresh evidence which has been accumulated during the last half-century. Students in various specialized branches of research, such as textual criticism, source-analysis, the cultural background of the early Church, and the psychology of Mysticism, have worked at these subjects more or less in isolation; and without intensive specialization the advance made would have been impossible. But the time is now ripe for an attempt to coordinate the results reached—so far as they bear on the origin of the Gospels—and see them in their true relation in a single organic process of historical evolution. In this volume, I have set out some researches of my own in two of these fields of study, which, I believe, throw new light on certain aspects of the problem; but my main aim has been that coordination of the results achieved along different lines of investigation which, by using these to illuminate and consolidate one another, provides a basis for further conclusions (p. xi).

The volume is divided into four parts: The Manuscript Tradition; The Synoptic Problem; The Fourth Gospel; Synoptic Origins. Each chapter is prefaced by a brief synopsis of the material to be discussed. Very full indices and numerous diagrams and tables add materially to the value of the book.

Some of his suggestions are most valuable. In discussing the Manuscript traditions he argues that while the text of Westcott and Hort is satisfactory for practical purposes, it relies too exclusively on B, and that an "eclectic" text following now one, now another, of the old local texts would provide at least theoretically a sounder basis. Then follows an illuminating discussion of these local texts. B ℵ, called by Westcott and Hort the "neutral" text, is actually the purest type of Alexandrian text. It is quite doubtful if the "partially degenerate form of the B text" called by Doctor Hort "the Alexandrian" ever existed as a separate recension. Again new evidence now necessitates more cautious statements regarding the "Western" text. As a matter of fact, a distinction must be made between an Eastern and a Western text.

His real contribution in this section is regarding the Koridethi manuscript and the text of Cæsarea. This text is best represented by the Manuscript Θ and is slightly closer to the Western than to the Alexandrian

type of text. Apparently it is to be connected with Cæsarea, and represents the type of text in use there about A. D. 230. This is indicated by the fact that Origen used two texts of Mark. His earlier works produced in Alexandria use a text of Mark clearly akin to B ℵ, while his commentary on Matthew and his Exhortation to Martyrdom are based on a text practically identical with that of the family of θ. These two latter works were produced by him at Cæsarea. The value of recognizing groups of local texts can hardly be overemphasized. It will preclude the useless multiplication of evidence. When at least three leading representations of any local text support a reading it is of little value to cite additional authorities for the same locality.

In his solution of the Synoptic Problem he accepts Mark and Q as sources for Matthew and Luke, but deplores the overemphasis of these two sources. Rather he suggests "A Four Document Hypothesis" in order to give prominence to the special source for Matthew (M) and Luke (L), perhaps Jerusalem and Cæsarean in origin respectively. But the numerous places in which Luke deserts Mark, his preference for Q when Q and Mark coincide, his non-Markan account of the Resurrection Appearances and Passion, all suggest that the editor of our Luke found a document embodying Q and L which was independent of Mark; and that into this Proto-Luke as a framework, he interpolated extracts from our Mark. Since, however, the tendency of Proto-Luke, our third Gospel, and the whole of Acts is identical, this suggests the possibility that it was Luke himself who combined Q and L and later brought out a larger second edition by incorporating large extracts from Mark.

The Fourth Gospel should not be classed among works definitely historical in intention; it belongs rather to the Library of Devotion. The author exhibits a rare case of "creative memory." The discourses of Jesus show the hand of the Greek writer who puts into the mouths of historical characters speeches of his own composition rather than of the Jewish writer who sought to preserve the *ipsissima verba*. The author was probably the "Elder John" mentioned by Papias. He had "seen the Lord," possibly as a boy of twelve; in the year 95 he would be a man of seventy-seven; the First Epistle implies (to Canon Streeter) that the writer was a very old man.

In Part IV—Synoptic Origins—the author discusses the date and local origin of Mark and Matthew, and Luke and Acts. Mark is probably Roman and composed about 60 A. D. Mark XIII is a little Apocalypse, but partially composed of authentic sayings of Christ. Matthew may well have been composed in Antioch, surely after A. D. 70, perhaps about 80. Acts may have been written from Rome. Surely it was

written for Rome. No difficulty is thus found with apparent reminiscences from the Antiquities of Josephus. May not Luke have heard Josephus lecture in Rome, in the Imperial Palace where Vespasian had granted him rooms? Luke's careless use of Josephus would thus be due to taking faulty lecture notes from his professor, rather than to an almost incredible blunder in the use of a text-book.

This is a book which is of value to the professional scholar, the minister and theological student, and to the well-read layman. For a clear, fair, comprehensive investigation, by which all the available results of modern research are made to focus on our Four Gospels, I know no equal.

MORTON S. ENSLIN.

Christian Beginnings. Three Lectures. F. C. BURKITT, D. D., Norrisian Professor of Divinity in the University of Cambridge, London. University of London Press, Ltd. 1924. Pp. 152.

THESE three lectures, originally delivered before the University of London in February, 1924, give a popular bird's-eye view of the "beginnings of the Christian society and the problems confronted by it." As the name suggests, the scope is much the same as the larger work "The Beginnings of Christianity" by Professors Foakes-Jackson and Lake, two volumes of which are already published and to which Doctor Burkitt contributed a chapter; though of course in a much more brief and less technical form.

These lectures are by no means a mere review or critique of the larger work, though they treat from necessity many of the same subjects. Rather, it is a fresh and readable essay on a much worked field. Doctor Burkitt, while never fantastic, is always fresh and original. His most distinctive contribution is a vigorous dissent from a position almost universally accepted by scholars. He protests against approaching the Book of Acts with a prejudice against it because it does not tell us of a "Galilean Period" in which the nucleus of the church was formed. On the contrary, he argues that the fact that Peter and the rest are to be found established in Jerusalem soon after the Resurrection, demands that the appearances took place in the immediate vicinity of Jerusalem, as Luke portrays, rather than in Galilee as described by Matthew. Would they not have remained in Galilee if their vision of Jesus had been there? On this psychological probability—or rather improbability—he rests his case; but he seeks to block up the convenient exit which adherents of the Galilean episode are wont to use. Though the ending of Mark is lost, is not Matthew's last chapter based on it? Against this he suggests, without proof, that instead of the usual statement that Mark has only lost its last

leaf, the conjecture is more reasonable that Mark may have lost about a third of its original contents, containing the gist of Acts i-xii. Might not the story of *Domine quo vadis?* when Peter fleeing from Rome meets Christ on the Appian Way, reflect some actual occurrence on the first Easter near Jerusalem?

Other interesting suggestions are not wanting. Our conception of John the Baptist's preaching is too much influenced by that of Jesus. The message of the latter was undoubtedly "The kingdom of Heaven is at hand"; but this should not be put in the mouth of John. For him the message was comprehended in the single word "Repent." Luke preserves the fullest account of his teaching with the section on rough practical ethics, "Be kind to those worse off than yourselves, don't cheat, don't bully."

His pages on James the Lord's brother are intensely interesting, if not wholly convincing. Probably he was the author of our catholic epistle. But our epistle of James is a free Greek rendering of the original Aramaic discourse made for some Jewish Christian community, very likely that of Jerusalem itself.

A warning is sounded against ascribing all the "Hellenization of the gospel" to Paul. The new birth with its striking affinity to, if not origin from, the dreadful ceremony of the Taurobolium is completely absent from his writings; in them is the far different idea of the New Creation. In fact Paul's acquaintance with the "Mystery Religions" and their terminology is

> exactly comparable to the acquaintance shown by many clergymen today with evolution, who nevertheless have neither been trained in a laboratory nor read the *Origin of Species* (p. 107).

By a different punctuation than that adopted by Westcott and Hort for Mark 13 : 9b, 10, he feels that by accepting the "verdict of antiquity against that of grammar" the words mean:

> "These things *must* be, but the End is not yet. There will be troubles everywhere, as the Prophets have said. And don't think *you* will not suffer: you will be delated to the Beth Din, flogged in synagogues, have to stand your trial before Roman officials (ἡγεμόνων) and the Herods (*Βασιλέων*), for my sake. So you will be a testimony to Jews and to Gentiles. This painful period of delay *must* be, so that the good news may be proclaimed." Thus the mental horizon is still Palestine, not a formal world-wide evangelization. And consequently the historical critic may believe that the text, with its broken construction and Palestinian outlook, is really a reminiscence of words spoken by Jesus.

In a convenient note at the end of the lectures he gives the textual evidence for this suggestion.

But these detached references can not take the place of reading the book itself. Doctor Burkitt has provided at a small cost—hardly more than a dollar—a most stimulating and instructive little volume that can be read by both scholar and layman with pleasure and profit.

MORTON S. ENSLIN.

Parents and Sex Education. BENJAMIN C. GRUENBERG. New York. The American Social Hygiene Association. 1923. Pp. vi, 100. $1.25.

THE complex of sex impulses is a normal trait of human nature. In itself it is neither good nor bad; it is simply natural. Upon the sound development of sex depends the rise of poised personality. Perhaps no stone of stumbling has done more to impede the socializing progress of the individual than perverted sex interests. And not only do these interests sometimes gain mastery over boys and girls, but wherever a parent or guardian of youth adopts a supersensitive attitude toward sex in meeting the curious questions of children there is a sign of perverted sex attitude. Sex perversion may be physiological or psychical. Either vitiates the tender controls of child life.

Sex education is a paramount duty of parents. It is a religious obligation that adults direct children through the maze of dangerous experiences incident to the maturing of self-control. The child will learn the meaning of life from some source. He should learn the truth about himself and his home group from his own parents before he is old enough to pick up the shady remarks of street gangs. Hence this book, "Parents and Sex Education." Hence also this text "for parents of children under school age."

All thoughtful parents will welcome this publication. It serves a distinct need. Sponsored by the American Social Hygiene Association, it represents the most trustworthy point of view that science can give. Doctor Gruenberg, its author, has not only presented sex information, but he has marshaled it in terms of a social psychology that makes the study most attractive. Indeed it will prove a source of education to parents as well as to little children.

STEWART G. COLE.

Why the Church? Preliminary Edition. Commission on the Church of the National Conference on the Christian Way of Life. New York. Association Press. Pp. x, 103. 1925. 60 cents.

INTERROGATION rather than affirmation qualifies the perspective of Christion leadership today. The Church, for example, is under inquiry. How ill or well it is accomplishing its social function is the basis of investiga-

tion. The very purpose of the Church is also involved in scrutinizing study. The Christian forces of Great Britain undertook this diagnosis at the Birmingham "C. O. P. E. C." a year ago. Churchmen of America are in process of preparation for such a conference in the West. This Conference on the Christian Way of Life (sometimes called briefly, "The Inquiry") will be convoked when the constituency is sufficiently equipped with information and determination to rally for thorough and critical estimation of the whole field of social Christianity.

Preparatory to this conference a group of men, working under the auspices of the Federal Council of Churches of Christ in America, have been surveying the subjects of study incident to this national seminar, and have published reports with a view to acquainting men with the pertinency of the issues involved. "Why the Church" is one of these reports. This syllabus constitutes a series of topics on such ecclesiastical functions as worship, fellowship, teaching, discipline, business practise, growth, community service, organization, and state relations. A minimum of interpretative materials is offered. Such as is presented includes quotations from the best literature on the subject. The major portion of the study is composed of incisive questions arrayed in organized tiers for the bombardment of the intelligence and conscience of those who constitute the church.

The purpose of the commission will have been realized and the stage will have been ordered for this national conference as local groups of Christians lay hold upon this questionnaire and make it the directive of discussional group study. Corporate action of this kind is paramount if the Christian faith is to be taken seriously. The introduction to the book makes clear such methods as churches may use in capitalizing their resources for fruitful study. Not to urge conformity of thinking, far less to promote a doctrinaire ecclesiasticism, but to stimulate personal loyalties more intentionally and deliberately obligated to carry forward the interests of the Kingdom of God—this is the high aim of the book, the Commission and The Inquiry.

STEWART G. COLE.

Authority in Religion. EDWARD GRUBB, M. A. The Macmillan Company. New York.

A SMALL book, based upon the author's "Authority and the Light Within," now out of print. This volume is not intended for theological experts though any one of them might read it with profit. It seeks to aid those perplexed by the gradual elimination of "infallible authorities" that have controlled men's beliefs; and turns attention to the inward authority, with

the assurance that the outward authorities will not thereafter be set aside, but each find its place.

The ultimate source of the knowledge of the great reality, the final Authority, is God himself. He is absolute and infallible. But how is this knowledge mediated to men? These are the postulate and problem of the author.

His answer to the question is that this knowledge is immediately gotten by the soul of man in his experience with God, though not all men equally enter into such conscious relation to God. Some, prophets and apostles, have deeper experiences, learn more of God, and so become media of that authority. Each man who seeks God for himself will learn of these whose experience constitutes a wisdom of God " through which the Inward Authority may become the guide of his life."

There is no real conflict between Reason and the right use of Authority. Reason, in the large sense of that term, is identical with that inward Authority. It is the function of Reason to apprehend Truth—that is, what wins assent from right functioning mind. " Both have their rightful places in constructing the fabric of our knowledge and ordering our beliefs." Indeed Conscience is not other than Reason engaged in perceiving and enforcing the true and right; " while the Divine Light in man, along with his intellective and æsthetic activities, enables him to see farther and steady."

Even Faith is not blind acceptance of information either because Church commands or Bible presents it. The New Testament never uses the word Faith as acceptance of truth upon authority, but always as

a keen-eyed response to the inward authority with which God speaks to man through Nature, through Conscience, through History, and most of all through Jesus Christ.

Outward authority can prove itself trustworthy only by its own witness within ourselves that it is worthy of acceptance.

God manifests himself to the inner consciousness; and only because men are afraid to trust this witness do they seek to establish an outward measure of truth, infallible and authoritative—so the infallible Church, or the infallible Bible. Once the Spirit attested the Bible; now the Bible is made the test of the experience of the Spirit. Both have a measure of validity, the latter in that

it records the profoundest religious experiences through which man has passed, culminating in that of the Son of Man.

It rests, however, in the appeal to a witness of truth in our own hearts.

The authority of Jesus, the author clearly sees, founds itself in his

> appeals to a witness within the souls of his hearers which, if they attend to it, must convince them that what he says is true.

Thus and only thus he taught us as one having authority. Since, however, Jesus lived in perfect communion with God, he, as no other, may speak the perfect truth, the very will of God.

Yet Jesus' work was only begun on earth. His authority becomes effective for his church through his ministry in the Spirit. Because the apostles had a present illumination by the baptism of the Spirit, they did not seek it from the past of even Jesus' historical life. Rarely they quote Jesus' teachings, even in critical instances. They had the mind of the Spirit and trusted it. "The Christian Church was founded as the Church of an inspired people" and

> *This consciousness of the presence and activity of the living Christ, the Spirit, is the most distinctive mark of primitive Christianity.*

The authority of the Spirit is the authority of the living Christ, present and at work in all obedient, humble followers; and the reception into our souls of this Spirit, as a heart-cleansing experience, brings the light that shines in the face of Jesus Christ.

Such is the range and direction of the thought of this *great* little book.

SPENSER B. MEESER.

The Problem of Immortality: Studies in Personality and Value. RADOSLAV A. TSANOFF. The Macmillan Company.

NOT exactly a history of the idea of immortality: rather a history of philosophic thought arising from the discussions of the idea. The aim is to arrive at man's estimate of his own nature. Man's idea of himself as such is critically significant. In no other way is man's character so profoundly revealed as in his aspirations and claims.

Man's idea of himself as of such value and significance that his life should persist, even though not always explicit or dominant, is ever present; and in the higher stages of his life is offered to meet spiritual and moral demands of the deepest sort. What does it mean that this estimate has concerned and had regulative place in the minds of the world's greatest thinkers?

In the evolution of the belief in immortality, the moral factor has been increasingly accentuated—a factor which has become central in man's

religion and his conception of God. The eternal conservation of values becomes the final idea and supreme postulate of religion. The modern thinker holds that "there is in human life infinite values, eternally precious: its final destruction is inadmissible." Personality is the one possibility of the realization and appreciation of value, and in persons alone can it be constituted and expressed. Achievement of value alone gives rationality to activity of any being, and its conservation demands the continuance of persons.

Professor Tsanoff follows the ideas involved in the thought of poets and philosophers on all the ranges of the idea of immortality—"Hell, Purgatory, and Paradise," "Materialism and Immortality," "Plurality of Personal Lives," "The Problem of Immortality in Modern Theology," "Ethical Arguments for Immortality," "The Destiny of the Self in Recent British Idealism," "Value, Personality, and Destiny," and still others. The study is comprehensive, not to say exhaustive, and well repays the student.

SPENSER B. MEESER.

Never Man So Spake. HOWARD B. GROSE, D. D., Editor of *Missions*. George H. Doran Company. New York.

THIS book proposes to put supreme emphasis upon Jesus and his authority as Divine Teacher. It is a non-critical approach to the reported teachings of Jesus; raises no questions as to sources earlier or later; makes no distinction between ethical and apocalyptical, the synoptic and Johannine elements; but accepts the body of sayings simply as they are reported in the New Testament, and leaves the questions of criticism to the critics. It is not a book therefore to interest the critic, but is intended for non-critical and devotional students of Jesus' teaching, example, and life. He rightly recognizes that Jesus' life is as revealing as his words, a fact often observed more in the saying than in the attention given to it.

Calling attention to "The School," "The Teacher," and "The Teaching," Doctor Grose treats in detail the teaching concerning God, Himself, the Holy Spirit, Character, Sin, Salvation, Prayer, Life Here, and Life Hereafter.

Many wise things are written in the usually fine literary style of the author, many things of discerning vision are brought clearly to view, homiletic wealth is scattered freely in the pages, and every preacher of the gospel might find enrichment in the use of this book, a use the value of which a Scripture index would have greatly increased.

Chapter six on "The Teaching of Jesus Concerning Salvation" is one of the best, clearly recognizing that none of the current theories of a

theological sort had any place in Jesus' teachings. Witness these words (p. 189): "His own life shows what a saved life is, and has set the peerless ideal and example for all time," or (p. 190),

> He came to save men, and to do that he must first reach their wills, so that they may have minds to change, away from disobedience and unrighteousness toward obedience and God.

Or this (p. 191)

> Salvation is not something to be attained in the future, or to be regarded merely as an escape from the penalty of sin. The life of discipleship, through faith in the Son of God, *is* the "saved life," and this begins here, the moment the saving contact with Jesus comes.

SPENSER B. MEESER.

Christian Missions and Oriental Civilizations: A Study in Culture-Contact. MAURICE T. PRICE, Ph. D. Shanghai, China. 1924. Pp. xxvi, 578.

THIS volume is the first of several whose purpose is to illustrate the extension of Christianity as a social psychological process. The qualifications of the author are, that he is a trained observer and interpreter of social processes; that for some years he has been editor and educational adviser in China; that he has been a patient collector of material illustrating the behavior of peoples in new social contacts of every sort; that he is aware of the differing judgments of the international influence of Christian missions; and that he is sure that from the point of view of sociology "foreign missions, even for the layman, assume an importance equal to that of foreign trade or foreign politics."

The time is ripe for such a statement to describe Christian missionary activity as a form of human behavior. Historians of specific religions are employing similar methods to describe the expansion of Mohammedanism and Buddhism and early Christianity, but their materials are very limited. The best corrective to unsatisfactory interpretations of the past is to note human behavior today in all its manifold forms and social tendencies under the impact of alien cultures.

Doctor Price's volume will contribute towards the realization of the hope expressed by Dr. Robert E. Park in the foreword of this volume:

> From such a study we can hope for two things: (1) a more adequate conception of the rôle that missionary activity has played and is destined to play in international affairs, and, (2) a more intelligent conception of the technique which it has employed and can employ in carrying out its purposes.

It will be highly advantageous to acquaint the Christian church with the actual processes by which it has penetrated non-Christian cultures and

changed their social habits and created new ideals, in order that the technique may be easily provided for pioneers in new fields and made more efficient in old ones. This is specially so now when world peace is the desire of civilization, and when by common consent economic interdependence and international law cannot be permanently secured until a social world has been created in which every one of its members shall have equal rights and obligations. No agency equals the teaching and life of Jesus Christ to secure this end. It is significant that the missionary enterprise is now studied as a natural social phenomenon, and has the reenforcement that comes from an understanding of the psychical factors operating in a world of persons.

Doctor Price's book is privately printed, but may be obtained from Orientalia, Inc., New York, or G. E. Stechert & Co., New York, or Christian Century Press, Chicago, and Fleming H. Revell Company, New York City.

MILTON G. EVANS.

The Challenge of Life. L. P. JACKS. George H. Doran Company. New York. 1925. Pp. 102. $1.25.

THIS latest book by Principal Jacks contains a revision of his Hibbert Lectures for 1924, after they had been repeatedly modified before various audiences in this country. The three lectures issue a challenge to the Individual, to Society, and to Labor (The Ethic of Workmanship), using as a text the words of Cromwell, "We are upon an engagement very difficult." Clearly influenced by Carlyle, Professor Ker, and William Morris, the author applies the test of the heroic to life. He distinguishes carefully between the amelioration of misery, which he regards as "among the noblest objects of human endeavour," and the removal of difficulty "which is not good without many qualifications." It is not in safety, ease, and happiness but in heroic effort that man finds his highest destiny; this is the thesis of the book.

In "The Challenge to Society," we are reminded that while democracy has vastly promoted mass action, "it is on the field of mass action that the distinction between right and wrong is least developed and most obscure." The morality of mass action must be developed to "group action on the heroic level." The concluding chapter, dealing with the ethic of workmanship, proposes to apply the value test to industry, and points out that in a predominantly industrial civilization "the moral qualities of the peoples engaged in it will be determined in the main by the quality of their industry." Evils inherent in the main texture of life cannot be counteracted successfully in the parenthesis of life that is not

occupied with work. The author believes with Kant that salvation must literally be *worked* out by " duty done for duty's sake."

The lectures were apparently designed to aid digestion, not to provide predigested food, and they cannot be read on the run, but seldom has an author succeeded in putting so much thought-provoking material in so brief compass.

ARNOLD E. LOOK.

Youth and the Bible. MURIEL ANNE STREIBERT. Introduction by George A. Coe. New York. The Macmillan Company. 1924. Pp. xv, 251.

PARENTS, pastors, and teachers will welcome a book which comes from a competent writer with the avowed purpose of helping them to discover " ways and means of adapting and incorporating the results of historical study of the Bible in work with children and young people." As a teacher of Biblical History and Religious Education in Wellesley College the author has had unusual opportunity to know the reaction of young people to the modern historical view of the Bible and to test methods of teaching. The book aims to meet the needs of two groups,

> those who want suggestions that may aid them in teaching the Bible from the modern point of view to their children or their pupils and those who are somewhat uncertain of their own theories, who wish more light on what is involved in the liberal position and the results for faith if children are taught from the liberal or from the conservative point of view.

No attempt is made to adapt the Biblical material to each department of the church school, and pupils are roughly classified as young children, older children, and young people.

The first two chapters are written for those who desire to be enlightened as to the liberal postiion in religious thought and the necessity of teaching it to the younger generation. The question which serves as a title to Chapter I, " Are We Giving Our Best to Our Children? " indicates at once the underlying motive of the book. The writer does not hesitate to face frankly the problems involved in handling the material from the modern point of view and discusses, in separate chapters, such subjects as " Old Testament Conceptions of Nature," " Legendary Material in the Old Testament," " Pre-Christian Conceptions of God in the Old Testament," " The Miracles of Jesus' Ministry," " The Infancy Stories," " The Resurrection Narratives." The first and last of these may well serve as illustrations of her method of approach.

In considering " Old Testament Conceptions of Nature " the author takes it for granted that Genesis 1 and 2 cannot be presented to the chil-

dren " as giving correct information in every respect," and so has to face the possibility of loss of respect for the Bible if its lack of agreement with scientific theories of the present day is pointed out. A way out of the difficulty is found by distinguishing " between knowledge of the world we see and realization of the worth of the things we cannot see," and by impressing the fact that " the Hebrew's contribution is in the latter realm." Over against the idea that in some things we know more than the early Hebrews is placed the thought that in the understanding of God and of his will they often surpassed us. It is suggested that to younger pupils the Genesis stories may be presented as stories Hebrew mothers used to tell their children long ago. With young people the author would not hesitate to discuss questions as to the " progress of human thought and endeavor," the " two different stories " of creation, and " evolution "; but insists that

> we must never let the idea become implanted in the minds of young people that our modern science stands over against the Bible—that evolution is sufficient for us now, without religion.

In the chapter on " The Resurrection Narratives " the question is raised,

> How can the Easter stories be made to teach the Easter truth in such a way that it shall be an abiding possession, not vulnerable to the attacks to which the literalist position is exposed?

For young children it is suggested that nature material be used to teach the permanence of the best things, after which the story of the crucifixion and death should be told simply, followed by one of the resurrection stories which brings out the truth of Christ's abiding presence with the disciples after his death. The usefulness of the concrete stories which speak of Jesus being seen and heard by the disciples, in bringing to children the truth of the risen Spirit of Christ, is conceded. The question as to how much of the Biblical material is history, sure to arise as the children become older, is met by laying emphasis on the fact that

> the transformation of the disciples from hesitancy, from dependence upon the physical presence of Jesus and from discouragement when they thought that lost, to joyful and contagious faith, is a truth which is most surely grounded in history.

This is regarded as " rock foundation " for the feet of the pupil. As Jesus was able to make some adequate manifestation of himself, " the chief emphasis should be put on the fact that ' The Lord lives,' rather than on ' The Lord was raised.' "

The last chapter offers suggestions for giving young people "a sense of security in religion without an infallible Bible." There is an appendix containing a very complete classified bibliography and a discussion of Jesus' teachings concerning the end of the world.

The book throughout gives evidence that the author loves the Bible warmly and is anxious to have its spiritual values become actual in the experience of young people.

RITTENHOUSE NEISSER.

That God's House May Be Filled. WILLIAM L. STIDGER, D. D. 1924. New York. George H. Doran Company. Pp. 263.

IT is probably not true that fewer people are going to church than formerly, as is sometimes stated. It is doubtless a fact that certain services and certain kinds of church worship have suffered by loss of attendance in recent years. Any help which the preacher can get that may enable him to give to the people the sort of church service that they will seek is doubtless to be welcomed by a large number of ministers who find their attendance declining.

Doctor Stidger is among the preachers of the country who have found the way to large and growing congregations. In this volume he has brought together a number of suggestions which have been born from his personal experience. He calls it "A Book of Modern Church Methods and Workable Plans." This book follows upon a previous one by the same author, entitled "Standing Room Only." The later volume, now over a year old, has many suggestions that may prove helpful to pastors in large and populous centers, for arresting those who must have something unusual to attract even a passing notice.

Among homiletical expedients is "symphonic sermonizing"—that is, turning the sermon into a sort of symphony around some poetic theme which recurring throughout sings itself into the soul. Then, there is the dramatic sermon in different forms, and the pulpit editorial—a brief interpretation of some theme of municipal or other public interest.

The Sunday-night problem comes in naturally for its share of attention, and the midweek prayer service—these having become the *bête noir* of many a city minister. There is no one thing that may be said to be new in the variety of expedients used by Doctor Stidger, but rather the constant fruitfulness of method is apparent. In this review, detail as to method is not feasible. When all is said, however, the secret of success in grappling with the difficulties so clearly perceived by Doctor Stidger and so successfully met—as large crowds attendant upon his services will attest—may be found not so much in particular devices, as in the person-

ality and inventive genius of the minister. Few are so resourceful as this Detroit preacher. This does not say that the average man in the pulpit may not receive stimulus and practical suggestion from reading about the things a highly gifted contemporary is doing and saying.

The City of Detroit has in it just now an unusual group of wide-awake, resourceful preachers, and seems to furnish a fruitful field for pulpit experimentation. The genius of publicity seems to be in the very air of that modern metropolis.

EDWARD B. POLLARD.